THE EVALUATION OF ENRICHED THEISTIC CENTRED CURRICULUM IN SEKOLAH DIAN HARAPAN AND SEKOLAH LENTERA HARAPAN, INDONESIA

ROMANDITO MAHENDRAYUDHA

ASIA e UNIVERSITY
2022

THE EVALUATION OF ENRICHED THEISTIC CENTRED CURRICULUM IN SEKOLAH DIAN HARAPAN AND SEKOLAH LENTERA HARAPAN, INDONESIA

ROMANDITO MAHENDRAYUDHA

A Thesis Submitted to Asia e University in
Fulfilment of the Requirements for the
Degree of Doctor of Philosophy

May 2022

ABSTRACT

The Indonesian national 2013 *kurikulum* (K13) draws from the national ideology of *Pancasila*. There are five principles in *Pancasila*. The first one is the theistic principle relating to God-centred education emphasising faith and piety. It accommodates diversity in religions. The research was conducted to evaluate the implementation of the theistic principle in *Sekolah Dian Harapan* and *Sekolah Lentera Harapan*, as a Christian school system under a head office collectively known as SDLH. Both schools used enriched K13. The evaluation of curriculum implementation was done using Stufflebeam's Context, Input, Process and Product evaluation model. The study employed qualitative methodology. It addressed both the macro and micro perspectives by looking at the whole school system as a single case, while treating each CIPP stage as a distinct unit of analysis. The data were collected through observations, interviews, and participatory self-studies. The respondents were the leadership team of 39 schools which consists of principals, vice-principals, and curriculum-coordinators. The findings show that God-centred education occurred intentionally in the SDLH school system. Nevertheless, this study found substantial shortcomings in the alignment of the implementation of the theistic *Pancasilaist* God-centred education from Input to product of learning. While SDLH intended to convey GCE at the contextual level, the implementation was not deeply and profoundly effective. The inconsistency started at the input stage resulting in a weak learning process that affected the GCE delivery as reflected well in the product of learning. The research makes significant contributions to the theistic God-centred education in Indonesia in a way it highlights the crucial gaps which will help enable constructive curriculum alignment from policy to practice.

Keyword: *Theistic, Divinity, Education, Curriculum Evaluation, Pancasila, CIPP*

APPROVAL

This is to certify that this thesis conforms to acceptable standards of scholarly presentation and is fully adequate, in quality and scope, for the fulfilment of the requirements for the degree of Doctor of Philosophy

The student has been supervised by: **Professor Dr Siow Heng Loke**

The thesis has been examined and endorsed by:

Professor Dr Siti Maziha Binti Mustapha
Professor
Infrastructure University Kuala Lumpur
Examiner 1

Professor Dr Vincent Pang
Professor
Universiti Malaysia Sabah
Examiner 2

This thesis was submitted to Asia e University and is accepted as fulfilment of the requirements for the degree of Doctor of Philosophy.

Professor Ts Dr Titik Khawa Abdul Rahman
Asia e University
Chairman, Examination Committee
18 May 2022

DECLARATION

I hereby declare that the thesis submitted in fulfilment of the PhD degree is my own work and that all contributions from any other persons or sources are properly and duly cited. I further declare that the material has not been submitted either in whole or in part, for a degree at this or any other university. In making this declaration, I understand and acknowledge any breaches in this declaration constitute academic misconduct, which may result in my expulsion from the programme and/or exclusion from the award of the degree.

Name of Candidate: Romandito Mahendrayudha

Signature of Candidate: Date: April 2022

Copyright by Asia e University

ACKNOWLEDGEMENT

First, the researcher also wants to give his most significant appreciation to SDLH School's academic community by providing the opportunity to be a place for this research to be carried out. Particularly for Professional Development teammates: Oh Yen Nie, Hanna Parapat, Rene Sompie, Esther Hastuti, Fini Chen, and other colleagues from the Dian and Lentera Harapan school system whose names cannot be mentioned one by one for prayer and encouragement for the completion of this work. Also, for Dr Agus Susanto and Dr Ishak Wonohadidjojo from the Association Christian School International (ACSI) for allowing the use and modification of ACSI standards as a research instrument for CIPP self-study.

Second, thank you also to fellow AeU students and alumni Dr Wagimin, Dr Dodi, Mr. Anton from AEU Indonesia student association. And Mr. Didimus Tanto who helped with the mechanical process of writing this work.

Third, tremendous appreciation to Emeritus Prof. Nagendralingan, Prof. Siow Heng Loke as dissertation supervisors. Prof. Yatim Riyanto was the supervisor during the proposal stage and Prof Usman as instruments' validator. Without their contributions, this work would be impossible to finish.

Fourth, the researcher would also like to thank the family, beloved wife Lyly, and dear children Dietrich and Stephanie, who faithfully support this work's writing. Finally, in memoriam, this work is dedicated to beloved late mother Kusbandiah. Also for late honourable Emeritus Prof. Dr. Nagenralingam who's beyond dissertation supervisor, gave fatherly wisdom and love, which I much missed. Both did not have the opportunity to witness this work's completion. However, their love and dedication to

their respective nation, state, tradition, belief and family became examples and inspiration to write and complete this work.

TABLE OF CONTENTS

ABSTRACT **i**
APPROVAL **ii**
DECLARATION **iii**
ACKNOWLEDGEMENTS **v**
TABLE OF CONTENTS **vii**
LIST OF TABLES **x**
LIST OF FIGURES **xii**
LIST OF ABBREVIATIONS **xiii**

CHAPTER

1.0 INTRODUCTION **1**
1.1 Background to the Study 1
1.1.1 Indonesian Ideology Context: Lordship of God 1
1.1.2 Cardinal Aim of Education in Indonesia 2
1.1.3 Education after Independence (1948-1962) 2
1.2 Problem Statement 4
1.2.1 Issue That Leads to Research: The Lesson Memorization for Test 6
1.2.2 Issue That Lead to Research: Vagueness in The Indonesian God-Centred Education 8
1.2.3 Issue that Lead to Research: The SDH/SLH Curriculum Framework 11
1.2.4 Issue that Lead to Research: The Enriched Components in The SCF 11
1.2.5 The Central Problem 12
1.3 Objective of The Study 13
1.4 Research Questions 15
1.4.1 The Use of REACH for Self-Study 16
1.4.2 The Limitation of Using REACH Audit as Self-Study 16
1.5 The Basic Assumption 17
1.6 Significance of The Study 17
1.6.1 Practical Contribution 17
1.6.2 Theoretical Contribution 17
1.6.3 Comparative Contribution 18
1.6.4 Possible Contributions at Greater Regional ASEAN 19
1.7 The Scope of The Study 20
1.8 Chapter Summary 21
2.0 LITERATURE REVIEW **23**
2.1 Introduction 23
2.2 The Context of Learning Literature: Past Discourse 23
2.2.1 Darmaputera: The Search of Identity 23
2.2.2 Titaley: A Sociohistorical Analysis 25
2.2.3 Ismail: The Tension in Islamic Interpretation of Pancasila 27
2.3 Input of Learning Literature: Past Curriculum Review 29
2.3.1 Christiani: Research of Sunday School Curriculum and Pluralism 29
2.3.2 Towaf: Study on Pancasila Moral Education Textbook

Review 30
2.3.3 International and National GCE Curriculum Research 31
2.3.4 This Case Study as The Continuation of Past Research 36
2.4 Process of Learning literature: GCE Faith Development Process 36
2.4.1 The Western Spiritual Formation Theories 36
2.4.2 The Indonesian GCE Dewantaran 37
2.5 The Product of Learning: Theistic Pancasila Education and Christian Worldview 44
2.5.1 The Harmonious View of Pancasila and The Christian Worldview 46
2.5.2 The Paradoxical story in the Bible: Paradox Mindset as Ideal Product of Learning 47
2.6 Deeper on Pancasila: The View of Pancasila as an Ideology from the Biblical Standpoints 49
2.6.1 Pancasila and The Cosmological Argument: God as Ultimate Creator 51
2.6.2 Pancasila and The Design Argument: God as Creator and Lord 52
2.6.3 Pancasila and the Moral Argument: God's as the Lawgivers 53
2.6.4 When General Revelation is not Enough for Christian 55
2.6.5 BCW and the Theistic k13 Pancasila Education: A Comparison 56
2.7 The Evaluation of Curriculum Theory and CIPP 57
2.8 Discourse Analysis and Gap 60
2.8.1 Context of Learning: Discourse 60
2.8.2 Input of Learning: Discourse 62
2.8.3 Process of Learning: Discourse 62
2.9 Chapter Summary 63

3.0 RESEARCH METHODOLOGY 64
3.1 Definitions and Term of Operational 64
3.2 Conceptual Framework 65
3.3 CIPP Evaluation Model as Theoretical Framework 67
3.3.1 The Context Evaluation 67
3.3.2 The Input Evaluation 67
3.4 The Instrument, Study's Focus, Schools and The Age Group 70
3.4.1 The Instrument Used to Measure "GCE Content of Implementation." 70
3.4.2 Creating The Research Instrument for CIPP Self-Study 78
3.4.3 The Age Focus of Study 83
3.4.4 The Selections of The Research Participants and Locations 84
3.4.5 Selecting Involving School 85
3.4.6 Selection of the Research Participants 85
3.4.7 Profiles of the Research Participants and Interviewee 86
3.5 Data Collection Procedure and Techniques 86
3.5.1 Procedure for Data Collection in Context Evaluation 87
3.5.2 Procedure for Data Collection in Input Evaluation 91
3.5.3 Procedure for Data Collection in Process Evaluation 91
3.5.4 Procedure for Data Collection in Product Evaluation 92

3.6 Permission, Ethics and Clearance 92
3.7 The Data Analysis 93
3.7.1 Research Verification for Validity and Reliability 95
3.7.2 The Research Reliability 95
3.8 The Process to Form The Thematic 96
3.8.1 Justification of Using Thematic Analysis (TA) 96
3.8.2 Visualisation of Keyword by Padlet 97
3.8.3 Thematic Table and Coding Process 98
3.8.4 The Thematic Formations 99
3.8.5 The Triangulation Process for During Thematic Formation 100
3.9 Testing The CIPP Instrument in The Self-Study Pilot 101
3.9.1 Instruction Background and Procedure 101
3.9.2 Open-Ended Question Interview Samples 102
3.9.3 The Qualitative Rubrics 102
3.10 The CIPP Pilot Results: Data Analysis Sample 104
3.10.1 Question One Pilot Interview 104
3.10.2 Question Three Pilot Interview 105
3.10.3 Question Four Pilot Question 106
3.10.4 The Analysis of Pilot's Process 107
3.10.5 The Preliminary Report and Sample of Findings 108
3.10.6 Unintended Find in Pilot 111
3.10.7 The Pilot Conclusion 112
3.10.8 Modification and Addition to The Pilot for Actual Self-Study 112
3.11 The Actual CIPP Self-Study Procedure 113
3.11.1 Step I: The Instruction and Group Distribution 114
3.11.2 Step II: The Self-Study Personal Interview I 114
3.11.3 Step III: The Self-Study REACH Rubrics 114
3.11.4 Step IV: The Self-Study Personal Interview II 115
3.11.5 Step V: The Group Moderation 115
3.12 The REACH Self-Study Implementation 116
3.12.1 The Self-Study Number of Participants 116
3.12.2 The Self-Study as Form of Written Interview 117
3.12.3 The Self-Study Document Database 118
3.12.4 List of Collected Document During Self-Study 119
3.13 The Field Visit Schedule 120
3.14 Chapter Summary 122

4.0 RESULTS AND DISCUSSIONS 123

4.1 General Research Reports 123
4.1.1 The Structure for Chapter Four 124
4.1.2 Structure for Each CIPP Section 125
4.2 Addressing Research Question One: The Context Evaluation Results 126
4.2.1 The Reporting for The Context Evaluation 126
4.2.2 Contextual Document Analysis: The Theistic First Principle Pancasila and The Seven Butir 126
4.2.3 Contextual Document Analysis: SDLH Curriculum Framework and The National Curriculum 141

4.2.4 Context Evaluation: REACH Self-Study 154
4.2.5 Summary of Context Evaluation Findings 163
4.2.6 Thematic Discussion One: Learning in SDLH was Contextually God's Centred 164
4.2.7 Thematic Discussion Two: Educational Context Were Theistic and Pancasilaist 169
4.2.8 Answering Research Question One 175
4.3 Addressing Research Question Two: The Input Evaluation Results 176
4.3.1 The Reporting for The Input Evaluation 177
4.3.2 Finding Theistic Elements from The Documents 177
4.3.3 Finding The Theistic Elements in Government Standards 178
4.3.4 Finding The Theistic Components in the SDLH Assessment Guide 182
4.3.5 Finding Theistic Elements from Governments' BDE Textbooks 185
4.3.6 Finding Theistic Elements from Teachers' Lesson Material 198
4.3.7 Sample of Field Finding: SLH Toraja 206
4.3.8 Sample of Field Finding: The Gr XI Mathematics in Tomohon 213
4.3.9 Input Evaluation: REACH Self-Study 222
4.3.10 Summary of Input Evaluation Findings 236
4.3.11 Thematic Discussion Three: Lesson Start with Theistic but Diminished Later 237
4.3.12 Thematic Discussion Four: Difficulties in Lessons Integration Per Selected GCE 247
4.3.13 Answering the Research Question Two 252
4.4 Addressing Research Question Three: The Process Evaluation Results 253
4.4.1 The Reporting for Process Evaluation 253
4.4.2 Sample of Observation in Way Pengubuan 255
4.4.3 Sample of Observation in SLH Nias 260
4.4.4 Sample of Intensive Observation at Curug 265
4.4.5 Process Evaluation: REACH Self Study 281
4.4.6 Summary of Process Evaluation Findings 298
4.4.7 Thematic Discussion Five: Teachers' Workloads Worsen The Situation 299
4.4.8 Thematic Discussion Six: Routinised Learning Causing Ineffective Internalisation 307
4.4.9 Answering the Research Question Three 315
4.5 Addressing Research Question Four: The Product Evaluation Results 315
4.5.1 The Reporting for Product Evaluation 315
4.5.2 Finding Theistic Elements in the Government's Report Structure 318
4.5.3 Finding Theistic Elements in the Product of Learning 319
4.5.4 Teacher and Student Produced Evidence Example: The Grade VIII Science in SLH Medan 320
4.5.5 Teacher and Student Produced Evidence Example: The Grade VII English in SLH Curug 331
4.5.6 Product Evaluation: REACH Self-Study 338

4.5.7 Summary of Product Evaluation Findings 347
4.5.8 Thematic Discussion Seven: Confirming Insufficiency in Delivering of GCE 347
4.5.9 Answering the Research Question Four 350
4.6 Chapter Summary 352

5.0 SUMMARY, IMPLICATION AND CONCLUSION 354

5.1 Study Summary 354
5.2 Restating The Limitation of This Research 358
5.3 Learning from The Methodological Issues 359
5.4 Implication of The Study to SDLH: Tension Between Ideal and Shallow Fragmented Pragmatism 361
5.4.1 The Context Evaluation Confirmed Intentionality per Wawasan Alkitabiah as Christian Ideal 362
5.4.2 Input Evaluation Revealed the Fragmented Mentality and Mindset 363
5.4.3 The Process Evaluation Reveals the Pragmatic Thinking Mindset 364
5.4.4 The Product Evaluation Reveals Shallow Thinking 365
5.4.5 Improving This Evaluation Accountability 366
5.5 Recommendations: The BOLA Framework as Novelty 367
5.5.1 The Component of BOLA 367
5.5.2 Recommendations Arise from The Input Evaluation 369
5.5.3 Recommendations Arise from The Process Evaluation 370
5.5.4 Recommendations Arise from the Product Evaluation 372
5.6 The Conclusion Statement 373

REFERENCES 375

APPENDICES 383

LIST OF TABLES

Table		Page
3.1	The Operational Definition of Terms in This Study	64
3.2	The table of Type of Definition as adapted from (Stufflebeam, 1971, p.29)	69
3.3	Profile of Participant of Research and Interviewee	86
3.4	Sample Table of Qualitative Instrument Rubrics for Pilot Self-Study	103
3.5	Sample of Table of Analysis of Pilot Self-Study	109
3.6	Combination Table for Group Evaluation	116
3.7	SDLH Visitation Research Schedule	120
4.1	UPH Student-Teacher Training Slides	144
4.2	Equivalency Table of SDLH GP	145
4.3	Permendikbud No. 21 of 2016 Listed The Entire KI2	147
4.4	Comparative Table Between SDLH Virtue and Value and KI2	151
4.5	SDH Lippo Village Government Accreditation Results (2016)	153
4.6	Context Evaluation Summary of Finding	163
4.7	Thematic One Triangulation Table	168
4.8	Thematic Two Triangulation Table	173
4.9	Spiritual Assessment Anecdote Sample	180
4.10	SDLH Spiritual Assessment Checklist	185
4.11	Group Work Theistic Elements	194
4.12	Unit Plan Grade IX SLH Toraja, By Teacher	206
4.13	Sample of SLH Theistic Elements in Input of Learning	214
4.14	SLH Teaching Plan Missing the Theistic Elements	218

4.15	SLH Reflection Question Also Often Missing the Theistic Elements	221
4.16	SLH Teaching Plan Missing The Theistic Elements	224
4.17	Summary Input of Evaluation Finding	236
4.18	Thematic Three Triangulation Table	245
4.19	Thematic Four Triangulation Table	250
4.20	Summary Context of Evaluation Findings	298
4.21	Thematic Five Triangulation Table	305
4.22	Thematic Six Triangulation Table	311
4.23	Teaching and Learning Plans from SLH Medan Teachers	325
4.24	Sample of A Daily Teaching Plan. It Is Missing Theistic Elements	326
4.25	Sample of Teachers' Analysis of The Product Of Learning	329
4.26	Sample of Teachers' Analysis of The Product of Learning	330
4.27	English Teaching Plan Which Include Theistic Objectives of Learning from SLH Curug	335
4.28	The English Summative Design Assessment Demonstrated Strong Theistic Centred Elements	337
4.29	Summary of Product Evaluation Finding	347
5.1	Meta Evaluation Suggestion Adapted	366
5.2	Recommendation Arises from Input Evaluation	369
5.3	Recommendation Arises from Process Evaluation	370
5.4	Recommendation Arises from Product Evaluation	372

LIST OF FIGURES

Figure		Page
2.1	The Functions of Pancasila According to Development Agency of Pancasila Ideology	47
2.2	The Pancasila as Theistic Centred Ideology and View of Life	51
2.3	The Pancasila Point of Thought “Pokok-pokok Pikiran Pancasila”	53
2.4	The Pancasila Man Characteristics	56
3.1	CIPP Model of Evaluation	66
3.2	Data Analysis: Interactive Model	93
3.3	The Process to Determining The Thematic	98
3.4	The Data Triangulation for Determining the Thematic	99
3.5	Sample One of Self Study Pilot Interview Script	104
3.6	Sample Two of Self Study Pilot Interview Script	106
3.7	Sample Three of Self Study Pilot Interview Script	107
4.1	SDLH Leadership Training Material Curriculum Framework	146
4.2	SDLH Leadership Training Material Curriculum Framework	148
4.3	Thematic One Logic Map	166
4.4	Thematic Two Logic Map	170
4.5	Affective and Spiritual Assessment Scheme	179
4.6	Map of Enrichment	183
4.7	Government Books Consists of Theistic Elements	193
4.8	Assessment Grade IX SLH Toraja	210
4.9	Sample of SLH summative Assessment	212
4.10	Some of Government’s Book Does Not Contain Theistic Elements	215

4.11	SLH Reflection Question Also Often Missing the Theistic Elements	221
4.12	Thematic Three Logic Map	240
4.13	Thematic Four Logic Map	248
4.14	Thematic Five Logic Map	301
4.15	Thematic Six Logic Map	309
4.16	Ms-one Note as Digital Communication Means for Collecting Research Evidence	321
4.17	Photos of SLH Students' Demonstrate Project Based Learning Results	323
4.18	Photos of SLH Students' Demonstrate Inquiry Learning Results	323
4.19	Example of SLH Students'-Generated Research Reports	324
4.20	Sample of Assignment, Disconnected with The Selected Theistic Elements	327
4.21	Suggestion for Enrichment That Consists of Theistic Elements	328
4.22	The Teacher-Produced, Students Assessment Rubric	328
4.23	Ms OneNote as Digital Communication Means for Communicating, Collecting and Documenting Research Documents of Evidence	332
4.24	Example of Formative Questions for Class VII English in SLH Curug	333
4.25	English Learning Materials PPts Which Include Objectives of Learning from SLH Curug	334
4.26	The English Summative Assessment Demonstrated Strong Theistic Centred Elements	336
4.27	Example: SLH Way Pangubuan Sample of Unit Plan and Teaching Plan - Sociology	343
4.28	Examples of Student Essay Work from SLH Way Pengubuan	343
4.29	Example of Way Pengubuan SLH Teachers' Grade Book for Report Card	346
4.30	Thematic Seven Logic Map	349

LIST OF ABBREVIATIONS

AeU	Asia e University
GCE	God Centred Education
HNI	High Net Individuals
MOE	Ministry of Education
SPH	Sekolah Pelita Harapan
SLH	Sekolah Lentera Harapan
YPPH	Yayasan Pendidikan Pelita Harapan

CHAPTER 1.0

INTRODUCTION

1.1 Background of The Study

Indonesia is a country with multi-cultural, diverse religions and hundreds of dialects. It is the largest archipelagic country in the world and has the largest Muslim population in the world. Despite its large Muslim population, this country is neither a religious nor secular state. The Pancasila or five principles united all elements of Indonesian diversity, including unifying religious pluralism. This research discussed the extent of application of the first principle of Pancasila or the Lordship of one True God in the context of Christian education.

1.1.1 Indonesian Ideology Context: Lordship of God

The majority of Indonesian citizen's view *Pancasila* as a public religion (Intan, 2006). Due to that fact, *Pancasila* in the same time is an open theistic political framework, and theistically centred, because Pancasila recognises God's Oneness and acknowledges the Lordship of God over His creation as stated in the first principle: Belief in the Almighty God or *Ketuhanan Yang Maha Esa*.

Pancasila is an open system because it functions as a "*leithstar*" or a dynamic principle that unites the characteristics" of different official /(legal) religions and belief systems in Indonesia. Its openness permits different dogmatic positions between diverse religions as far as everyone believes in God's existence as the primary cause of Creation and the Lord over His creation (Soekarno, 2006). This first principle becomes the central pillar of faith among Indonesian society.

The authenticity of Pancasila makes the education system in Indonesia also philosophically unique. However, there are some sceptics that undervalue Pancasila by simplifying its meaning as mere propaganda and political tool. Sceptics may

consider Pancasila as virtually empty, thus, naturally function merely as the government propaganda tool (Bev, 2010; Densmoor, 2014).

On the other hand, some researchers discerned Pancasila more positively. They see it as a pillar to build the "*Pancasilaist*" society that believes in God. Therefore, naturally a theistic centred education can be considered as a unique Indonesian educational system.

1.1.2 Cardinal Aim of Education in Indonesia

This research scrutinises the uniqueness of theistic education systems in Indonesia from the perspective of the primary purpose of Indonesian education according to the law, as stated below:

"Education in Indonesia aims to develop and dignify characters and Indonesian civilisations and intellectually shape both the character and the Indonesian people's nature. Developing Indonesian to have faith and obey God; so that Indonesians can have noble moral virtue. Developing the society with influential intellectual, creativity and entrepreneurship, hence Indonesians will have the capacity to manage the Indonesian land as a heritage to bear more significant benefits. Developing the nationalistic citizens' attitude, who are democratic, respect differences and are responsible primarily and morally to God" (President, Translated,2003, ch.3)."

This research focuses on the second objective of the national aim of education, to achieve a devout Indonesian society and has faith in God through God-centred education.

1.1.3 The Brief History of Yayasan Pendidikan Pelita Harapan (YPPH)

Yayasan Pendidikan Pelita Harapan (YPPH) established its first school in 1995. At that time, the Indonesian government was permitting *Sekolah Pelita Harapan* (SPH) in Lippo Karawaci to recruit foreigners as teachers and run the oldest Indonesian-

owned school under the international curriculum. SPH is a model for improving Indonesia's overall educational quality, owned by the Indonesian and run by the Indonesian board.

Indonesia's ultra-rich high net individuals (HNI) have access to this prestigious elite school. Hence, they did not have to send their children abroad to get an elite education. Shortly after, SPH opened more campuses in Sentul and later also in Cikarang and Pluit. Currently, there are five SPH campuses throughout Indonesia. SPH is a religion-based school with a reformed-evangelical Christian backdrop. SPH places God as the centre of the educational process and operates under the international curriculum system.

SPH runs as an international collaboration school and operates an international curriculum, the International Baccalaureate curriculum (IBO). SPH certainly provides an excellent opportunity for native Indonesian teachers to understand and learn firsthand how international quality education is possibly happening in Indonesia. However, the next challenge is real because SPH was accessible only by a handful of the wealthiest Indonesians.

Therefore, in 1995, also YPPH opened another school system called the Dian Harapan Schools (SDH). SDH aimed at the students from the middle-upper-class affluent family. However, the main difference is the curriculum used. Instead of implementing IB curriculum, SDH runs under the national curriculum hence is significantly more affordable.

SDH appointed Westerners as school system advisors to bring SDH relatively as “par with” or ideally approaching international standards but running the national curriculum. In the 2012-13 academic year, YPPH began to revamp the national curriculum. Therefore, enrichment of the national curriculum was done systematically

based on the best practices taken from SPH. Thus, SDH can still fulfil both the main objectives of education in Indonesia as mandated by the national curriculum and at the same time approaching international standards. A while later, YPPH opened the Lentera Harapan (SLH) School, which was furthermore accessible to the public at a very affordable cost that was located mostly in the rural area.

SLH was born because of the concern and the need for good quality schools in Indonesia's rural areas hence it is accessible to all Indonesians. SLH is primarily located in district cities, rural and small cities. SLH schools are designed as non-profit oriented schools to ensure the school fees are affordable. SLH provides scholarships called the Lantern for the Nation (LBB) program to anticipate if the tuition is still unreachable.

Another significant difference between *Dian* and *Lentera* School lies in the application of the national curriculum. In comparison to SDH, SLH oriented towards the national education system without pursuing the quality of education "on par" with elements in international standard schools. This study will cover both the Dian and the Lentera Harapan School (or SDLH).

1.2 Problem Statement

With such idealism and departing from the spirit of improving the quality of national education through implementing K13, SDLH decided to enrich the K13 national curriculum. The enrichment process has a Biblical centred worldview in mind, while being more compatible with the SDLH tradition as a school with a reformed evangelical tradition.

Thus, it is said that SDH / SLH enriched curriculum framework or SDLH Curriculum framework (SCF) was born as an enriched form of the 2013 national curriculum. The 2013 national curriculum (K13) was initially (also) theistic centred.

Therefore, it includes faith as one of the learning domains. K13 was in line with how theologian Dallas Willard viewed faith and obedience to God as the basis of science and knowledge. Hence agreeing with Willard, the SCF also has every assumption and thought to begin with the basis of belief in God Almighty (Willard, 2002, p.12, pp. 22-23).

However, the factual implementation of K13 is still problematic. Although the nature of K13 is theistic and holistic, it does not form "deeper critical thinking and profound spiritual reflectiveness (PISA, 2015). The weak practice in learning and teaching failed to foster critical, creative and systematic thinkers. While K13 agree that faith could function as the foundation of proper knowledge, the faith facts still became memorised lesson materials for final tests (Towaf, 1990, pp.142–145). Therefore, in K13, Pancasila virtue and value reduced to merely the shallow and superficial list of memorised morality function as mere political tools that have failed to develop the spiritual and psychomotor domains (Towaf, 1990, p.52)

Towaf's research reveals gaps that occur in the application of weak curriculum practices. The patterns of shallow memorisation of moral lists are undoubtedly inadequate to effectively building noble national character as mandated by the cardinal aim of national education. Therefore, this research emerged out of this concern, “The God-centred education delivery in Indonesia simply is not profound enough (Towaf, 1990).” One of the causing element of this phenomena is that because cognitive memorisation in K13 was inherited from the previous curriculum called “Active learning curriculum - Cara *Belajar Siswa Aktif*” (or CBSA curriculum).

The CBSA was humorously titled as “a note-taking the textbook style of learning- or *Catat Buku Sampai Abis*.” The CBSA curriculum, despite the name, heavily relied on the process of memorising facts for tests and called the mastery of

content. CBSA was a content-based curriculum (Towaf, p.144). Unfortunately, a significant number of assessments inside the 2013 curriculum textbook were still reflecting the CBSA method of memorising these facts. Hence this CBSA inherited style that is not sufficient to foster good moral virtue (Sudrajat, 2010, pp.1–3). It is simply too shallow to establish the formation and spiritual confidence of students. Therefore, curriculum 2013 is inadequate as the practical framework for achieving national education, especially in the dimension of faith and obedience formations to God (President, 2003).

1.2.1 Issue That Leads to Research: The Lesson Memorization for Test

The Indonesian ministry of education's (MOE) was well aware of such substantial gaps in building students' higher order of thinking (Wamendik,2015). The MOE identified three main challenges from the Indonesian education situational analysis:

1. General practices in the kindergarten to grade 12, or K-12 as compulsory learning is still substantially weak.
    (a) The mandatory K-12 education program's teaching and learning practice is still inadequate to shape the national character
    (b) The mandatory K-12 education program's teaching and learning improvement in practice, is immediately needed.
2. Ineffective teaching and learning.
    (a) The government still considers that the quality of Indonesia's education system is still low, especially in the quality of students' evaluation and assessments.
    (b) It is essential to improve the quality of teaching and learning, especially from learning evaluation and students' assessment.
3. The K-12 graduate quality is also flawed.