

Creating Future Leader through Creative Minority Vision on Higher Education (A Case Study on SWCU)

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Abstract

Higher Education has a key role in preparing society to entering the era of Society 5.0. Higher education must be able to change the paradigm of society with good ideas and thoughts towards a better social order. Apart from knowledge, higher education must be able to form a generation of change agents in society. This study aims to find out more about the vision of the Satya Wacana Christian University to form a generation of leaders with a "creative minority" spirit. This research is a qualitative research with a case study approach that was held in Satya Wacana Christian University (SWCU). This research concludes that the vision of creative minority is the university's vision to form leaders who drive the nation's development with the following skills and character: Leadership, creative, problem solver, critical mindfulness. This vision is manifested as points in the CPL study program. In addition, this vision is also integrated into the hidden curriculum through the process of: habituation, role models, internalization, and culturalization.

Keywords

creative minority; higher education; nation development; curriculum



I. Introduction

The advancement of civilization is a necessity that can never be stopped. Humans only have two choices, adapt or perish. Not finished with the 4th industrial revolution, humans are already at the gate of the 5.0 era of society. With the initiation of Society 5.0 by the Japanese government in 2016, the world experiencing a long civilization leaps. This new civilization aims to create a "super intelligent society", in which the direction of technology development will be centered on the community as the heart (human society centered). Reflecting on the history, actually since the era of 3.0 the process of human degradation has occurred and peaked when entering the era of 4.0 (Alvarez-Cedillo, Aguilar-Fernandez, Sandoval-Gomez, & Alvarez-Sanchez, 2019; Gladden, 2019). Today's society is controlled by information that is always displayed throughout the media, or what is known as "viral". It is not an exaggeration to say that society is starting to be controlled by algorithms that regulate the flow of information in the world. Society 5.0 is conceptually designed to complete the flaw in Industry 4.0 where the process of human degradation is so massive. Government policies in the field of higher education to respond to changing times in the form of an Indonesian National Qualification Framework which is oriented towards industrial interests are also suspected of causing demoralization among students (Baygin, Yetis, Karakose, & Akin, 2016; Pabbajah, Abdullah, Widyanti, Jubba, & Alim, 2020). The concept of human-centered society is expected to be one of the keys to restore the nature of humans. So that one of the things that is the key word in Society 5.0 is about values.

Technology has created a huge gap in civilization, namely the loss of human values. This gap needs to be patched by returning humans back to their nature as humans (Gladden, 2019). In responding to these changes, universities have a vital position to prepare people to become humans who are ready to face the changing of times. Judging from its function according to the laws in Indonesia, a higher education institution functions to: (1) develop the nation's ability, character and civilization to educate the nation's children; (2) developing creative, innovative, responsive, skilled, cooperative and highly competitive people; (3) developing science and technology by applying humanities values. As a goal, higher education aims to develop the potential of students with high skills, produce highly competitive graduates, produce science and technology for the advancement of the nation and mankind, and advance the welfare of the nation (Sekretariat Negara Republik Indonesia, 2012).

Higher education, as a “university scientarum” or homeland for knowledge, functions to form a better civilization through ideas and thoughts. In fact, universities are more like industries and workplaces than as centers of knowledge for academics. Instead of being a center of knowledge for society to face the new era, the university has become a factory for producing “qualified” workers. Higher education is a means for the government to fulfill the needs of the workforce to face the changing times towards industrialization (Yuwono, 2019). The world of education is becoming more market, industry and money oriented. Universities and their graduates have always been associated with the quantity and quality of the workforce and unemployment rates. Seeing this, university graduates always correlate with industry needs.

The reality of higher education is a place to create new paradigms and educate future leaders. Higher education plays an important role in creating agents of change, knowledge of values, and beliefs to change society to face the challenges of the times (Dzimińska, Fijałkowska, & Sułkowski, 2020). A question arises about how the existence of universities if they cannot meet the needs of the industry? Universities should serve the community, not industry. Higher education should be able to fill the gap in Industry 4.0 to welcome Community 5.0. Returning to instill values in society is a big homework for universities as agents of change. Through the cultivation of values, it is hoped that society will be ready to face changes in civilization towards Society 5.0.

One important aspect that greatly affects the achievement of higher education goals is the curriculum. The curriculum must be able to regulate the direction of higher education so that what you aspire to be successful. Each university has its own "independence" to implement the curriculum. In the implementation of the formal curriculum, there is contextualization by the institution so that the curriculum becomes relevant to the conditions in the educational institution (Leite, Fernandes, & Figueiredo, 2020). The contextualized curriculum is then transformed into an actual curriculum. In the actual implementation of the curriculum, there will be things that are not officially written in curriculum planning but have an impact on the development of students. This phenomenon is often identified as a hidden curriculum.

Responding to the gap regarding the values that must be completed by universities, this paper seeks to examine how the implementation of the higher education curriculum with the Merdeka Belajar - Merdeka Campus policy in Indonesia accommodates the cultivation of values (Solikhah & Budiharso, 2019). As one of the cases taken in this paper is higher education that produces educators, the history education study program at Satya Wacana Christian University (SWCU). SWCU has values that characterize life on campus, namely Creative Minority. This paper focuses on how the SWCU history education study program implements the vision of creative minority as a hidden curriculum.

II. Review of Literatures

2.1 Curriculum

Ornstein and Hunkin (2018) have four kinds of definitions of curriculum, as follows. First, the curriculum is said to be a plan to achieve goals. Through this plan, a person will get the opportunity to learn to become an educated person. This planning involves a variety of stages and steps. Second, the curriculum is said to be various things related to learning experiences. All experiences that students experience in teacher guidance are curriculum. Third, the curriculum is a field of study with its foundation, domain of knowledge, research, theory, principles and specificities. In this case the curriculum is seen as something that is theoretical. Fourth, the curriculum is defined as subject matter or learning content. Ayuningsih (2020) stated that the application of curriculum or commonly called curriculum implementation seeks to transfer curriculum planning into operational action. Curriculums are learning guides that are governed by a school board that is designed to address students' educational needs, facilitate learners while establishing relationships between teachers and students (Campbell-Phillips, 2020).

Each curriculum has its own orientation. There are at least five kinds of curriculum orientation, namely: academic, cognitive process, social reconstruction, humanistic, and technological. The five things are further simplified into: Academic orientation, social efficacy orientation, learner centered, and social reconstruction (Eren & Çetin, 2019; Harb & Taha Thomure, 2020). The orientation that underlies this paper is social reconstruction or reconstructionism paradigm.

2.2 Curriculum Components

According to Arun (2021) curriculum have that effect in Indonesia today is is the curriculum of Indonesian national qualifications framework. The curriculum can be chosen as a complete unit consisting of various components. These components must be interrelated and in accordance with each other so that the curriculum is relevant to the conditions and dynamics that occur in society (Sukmadinata, 2017). The components of the curriculum consist of: (1) Objectives, in a curriculum the objectives play an important role as a reference for other curriculum components, (2) Learning content, which is all information and knowledge transferred to students in learning activities as part of the process of achieving goals (Klein, 2010: 46), (3) Strategy, has a role to facilitate learning activities designed in the curriculum into action (Sukiman, 2020), (4) Media, a tool for implementing programs and learning strategies in the curriculum to transfer curriculum objectives into the learning process, (5) Evaluation, is carried out to decide whether the entire process has been successful, whether the specified goals have been achieved, whether the program is running effectively, and whether there are things that need to be improved (Sukmadinata, 2017).

2.3 “Merdeka Belajar” Curriculum

The government, through the Ministry of Education and Culture, takes into account the legal basis in the form of Law Number 20 of 2003, Concerning the National Education System and Law Number 12 of 2012, concerning Higher Education. Issued an education policy on the Free Learning Curriculum - Independent Campus for Higher Education in a concrete form in the form of Three Semester Study Rights outside the Study Program with the legal basis of Permendikbud number 3 of 2020 concerning National Higher Education Standards. With the background of social and cultural changes, massive technological advances that ultimately change the conditions of the working world, the need for increased student competence to be more prepared to face existing conditions is absolutely necessary.

In order to face competition in the world of work which is always changing dynamically, a link and match is required between the world of higher education and the world of work and the world of industry so that there is a harmony between the profile of graduates and the dynamics of the world of work. Referring to the guide book *Merdeka Belajar - Kampus Merdeka*, this policy has a program in the form of the right to study outside the study program for three semesters aimed at increasing competency in the form of soft skills and hard skills of graduates so that they are ready to face the challenges of the times as future leaders with superior personalities. The form of the right to study outside the study program is to provide freedom for students to take credits outside the study program with one semester for lectures outside the study program (both in the scope of tertiary institutions and outside the tertiary institution) and then two semesters to carry out learning activities outside the tertiary institution. Learning activities outside of tertiary institutions are carried out in the form of: internships / work practices, community service projects, teaching in educational units, participating in student exchanges, conducting research, conducting entrepreneurial activities, creating independent projects, student exchanges, entrepreneurial activities, or humanitarian programs. Higher education institutions are required to provide facilities for students to carry out these activities. Students are given the freedom to choose to carry out learning activities outside of higher education as a form of embodiment of student-centered learning. This is an effort to provide challenges and opportunities for students to develop their potential, innovation, creativity, capacity, and personality. These activities are carried out with supervision from the lecturers so that they are more focused and not widened without clear references.

In its implementation, higher education institutions must accommodate students to: (1) conduct study activities outside the tertiary institution for two semesters with a credit weight of 40 credits (or adjusted to the maximum load of two credits per semester), (2) conduct lectures outside the program study for one semester with a credit weight of 20 credits (or adjusted to the maximum load per semester). Each study program is compulsory to facilitate students who will take cross-program courses and at the same time offer courses that can be taken by cross-program students. Then each university and study program is expected to establish partnerships with third parties to carry out learning activities outside the university. Higher education institutions must also carry out monitoring and evaluation to ensure the quality and success of the programs they are running (Junaidi et al., 2020).

III. Research Method

To analyze how a curriculum is implemented and how the curriculum is contextualized, a case study approach is used. Data were collected through in-depth interviews, observation, and document study. The informant of this study was a lecturer in the History Education Study Program of the Satya Wacana Christian University in Salatiga. The analysis method uses the interactive model of Miles Huberman. The data analyzed in the form of interview results literature relevant to the research topic (Creswell, 2012; Hays, 2004; Yin, 2011).

IV. Results and Discussion

4.1 Results

The vision of creative minority was initiated by the first rector of Satya Wacana Christian University, Oeripan Notohamidjojo. This thought was based on his argument in the SWCU XV anniversary speech about national development.

"The formation of creative minorities for the development of the Republic of Indonesia ... to move the supporting facilities for development passionately

requires creative minorities, which are creative minorities ... (Notohamidjojo, 1973)."

What is meant by means of development in the speech is a means in the context of socio-cultural and economic development, namely: (a) mobilization of domestic human resources (HR) and socio-economic resources in the country, (b) supporting community activities to continue to promote the prosperity of all levels of society. community, (c) actively participate in planning all changes to the structure and reform of social institutions to drive national development. With that in mind, Notohamidjojo hopes that the academic community at SWCU will participate in becoming a creative minority that can mobilize development facilities.

Creative minority thinking is rooted in what Toynbee uses in his work entitled "A Study Of History". Creative minority are leaders who represent themselves in small groups but are superior in their thoughts and actions. This group is always able to dig up the passive majority to continue moving towards progress. In the Study of History, a civilization will experience an era of development (growth) and decline (breakdown). The challenges of the times must be faced in the right way so that civilization can experience growth and not breakdown. This is where the role of creative minority is needed so that national development can lead to a good growth point. Because with the malfunctioning of the creative minority, the passive majority will be paralyzed, resulting in the collapse of the development process.

Creative minority is manifested in the vision of the Satya Wacana Christian University as follows:

"(1) To become a University of Scientarum, for the formation of a high level fellowship of knowledge, which is bound to teaching truth based on Biblical realism. (2) To become the University of Magistrorum et scholarium for the formation of creative minorities for the development and renewal of society and the Indonesian state.

Become a leadership coach for various positions in a developing society. (3) Become a radar in a situation of cultural and political change, indicating, noting these changes. (4) Become a servant who gives normative criticism to the church and society. "

Concretely, efforts to create creative minority are carried out in three steps. First, providing a variety of basic subjects as a medium for shaping religious, ethical, philosophical personalities, with an open socio-cultural understanding of the world issues. Second, forming a personality as a human being who is responsible according to religious and ethical norms with guidance and counseling through the lecturer who is in charge of teaching each subject as well as the supervisor of the study. Third, through serving students to shape their personality through the campus ministry or spiritual guidance service unit for students.

In the context of learning in the 21st century, the characters and skills that each person must possess must be able to respond to the challenges of the times. Based on the results of the interview with the Head of the SWCU History Education Department, there are several characters and skills that need to be mastered to form creative minority.

"Creative minority is a vision from SWCU, this vision must be included in the vision of the study program and all aspects of lectures. Through creative minority, we strive to contribute to the development of the nation through the formation of capable human resources to lead and drive the wheels of development. A person with a creative minority spirit must be able to lead the community so that they want to move together to build the country. As a leader, of course you must continue to have innovative and creative thoughts so you don't get stuck while leading. In this way, a leader with a creative minority spirit must always be able to provide solutions to problems for the community and society so that development will continue to move forward even though there are obstacles in front of him.

And the problem-solving ability must also be balanced with critical thinking, so that the problem solving is always in accordance with the subject matter that actually occurs. "

From the interview, it was identified that there are four characters needed to form creative minority to drive development, namely: the ability to lead (leadership), the ability to continue to innovate and be creative, the ability to solve problems (problem solving), and the ability to think critically (critical mindful). Associated with the objectives of education in the reconstructionist paradigm which aims to bring people to a better life, then these four characters are quite appropriate if they are made part of education.

In its implementation, the form of curriculum implementation can be seen as a planned curriculum and an unplanned curriculum (Beane, Toepfer, & Alessi, 1986). Where the planned curriculum seeks to translate the educational goals of a university into learning activities that are expected to be studied by students. Meanwhile, the unplanned curriculum is a variety of things that are not planned in the curriculum document but has a considerable influence in achieving curriculum goals. Both planned and unplanned curricula can be further broken down into various curricular dimensions, Allan Glatthorn and Jerry Jallall (2008) suggest seven dimensions of the curriculum: (1) Recommended curriculum, which are forms of the curriculum recommended by scholars. experts, (2) Written curriculum, defined as various curricula that appear in educational institution curriculum documents, (3) Taught curriculum, a curriculum that is run by educators in their educational institutions, (4) Support curriculum, various things that help the process of implementing curriculum resources, (5) Assessed curriculum that has been tested and evaluated, (6) Learned curriculum, all things in the condition real has been learned by students, (7) Hidden curriculum (hidden curriculum), implementation and unplanned curriculum. The first six curriculum dimensions can be categorized as a planned curriculum, while the seventh curriculum dimension is categorized as an unplanned curriculum.

To see how creative minority is integrated into the curriculum, it is necessary to be comprehensively viewed from all sides, both as a planned curriculum and as an unplanned curriculum. As a planned curriculum, several dimensions that can be used to analyze the integration of creative minority as a curriculum are the dimensions of the written curriculum. This dimension can be applied because explicitly creative minority is listed in various curriculum documents at SWCU. As an unplanned curriculum, creative minority can be viewed as a hidden curriculum.

In the view that it is a planned curriculum and is more detailed as a written curriculum, it is necessary to analyze the curriculum documents that are in the SWCU History Education program. In the existing documents, it can be seen how far creative minority is used as part of the curriculum. Referring to the previous discussion, curriculum implementation is based on a hierarchy of course formation starting from the curriculum foundation and vision and mission which are then translated into graduate profiles. The graduate profile is then further translated into a graduate descriptor referred to as CPL. Then the CPL became a reference for forming subject groups.

In the position as the university's vision, creative minority is explicitly stated in the university's vision with the following words: "To become the University of Magistrorum et Scholarium for the formation of creative minorities ...". Then this vision is also translated into the vision of the study program with the following words: "The realization of a Study Program that produces graduates with a creative minority perspective who has an attitude". Two explicit descriptions in the vision of the university and study program show the seriousness of the SWCU team in forming creative minorities as part of the thinking that every graduate must have. Then this vision is further elaborated in the profile of a history education study program graduate with a sound: "A SWCU History Education Study Program graduate must have a creative minority spirit, where graduates must have

characteristics...”. Referring to the previous discussion, creative minority is formed through the character and competence of leadership, creativity, problem solving, and critical mindfulness. Regarding the elaboration of graduate profiles, graduates from the SWCU History Education study program need to have these four abilities. This ability is implicitly described in the descriptors of the graduate profile in the managerial ability section, where the required abilities implicitly describe the four abilities. Then this capability is described in more detail in the CPL. Expressive creative minority is listed in the CPL component of general skills, point 11 which reads: "Able to apply the spirit of creative minority". Implicitly listed in the points of attitudes and values (2,3,11,12,13), mastery of knowledge (3), and general skills (1,5,10).

The hidden curriculum departs from interactions between students and fellow students and between students and their lecturers. In essence, the hidden curriculum brings understanding and knowledge implicitly in the curriculum. hidden curriculum is influenced by learning experiences and interactions obtained after carrying out learning activities. Hidden curriculum can also be viewed as a set of stimuli that act as the inculcation of values which in the long term will affect the character of students. Gardeshi in his research (2018) concluded that hidden curricula are usually carried out unconsciously and spontaneously, but have a tremendous impact on career development after completing his education.

Referring to SWCU, the values and characters that are formed in students to form creative minorities, as previously explained, are: leadership, creativity, problem solving, and critical mindfulness. The formation of the creative minority vision in students with these four characters is expected to make students able to carry out social reconstruction in society after going through their education at college. Through critical thinking, graduates must be able to see existing social problems, then with creativity, be able to find problem solving and lead the surrounding community to reconstruct social conditions for the better. So it is in accordance with the view carried by reconstructionist thinkers that education is a means to change society for the better by creating change agents that radically reconstruct the social order of society.

Although the implementation of the hidden curriculum can be said to be unplanned and generally the implementation is carried out unconsciously, the process can be identified in four activities: habituation, role modeling, internalization, and culturalization.

4.2 Discussion

The formation of creative minority is one of the efforts of the Satya Wacana Christian University to contribute to national development. Creative minority is a concept of planting the profile of graduates who have the ability to read the conditions of the times, find the problems of the times, seek solutions to problems, and move the community together towards improvement. This concept is borrowed from a term that was raised by Arnold J Toynbee in his work entitled *A Study Of History*. It is described that before becoming a civilization, society was still in the primitive stage of society. In this society there will be two groups, the passive majority group and the creative minority group. This creative minority group has always been the driving force for passive minorities and then moves primitive societies to become more dynamic and grow towards civilization. In the transition between primitive society into civilization, there is an initial process in which a challenge emerges against society, then a response will emerge in the form of a Creative Minority group that will withdraw to seek solutions to existing problems. In the meantime, this group will withdraw and then after successfully creating a solution, this group will return to the community to bring solutions to the problem. With the solutions brought, this group will inspire the silent majority to move together towards change (Toynbee, 1974).

Between civilizations that have been settled and primitive societies, there is also the same thing, namely certain acts of imitation or imitation. This pattern is a common social action in any stage of society. However, the difference is that in primitive societies this action is directed by the older generation with their departed ancestors as the object of their imitation. This can be in the form of static customary rules, thus making the community also remain static. Whereas in civilizations that have been settled, this act of imitation leads to the behaviors of the Creative Minority group as the object of their imitation. The creative people in Creative Minority have always been the pioneers of the Silent Majority group. They will continue to bring their creations which are always up to date, so that society will move dynamically towards changes in the future (Toynbee, 1974).

It can be concluded that the institution known as society consists of various actions of many individuals. Then the source of action is not society itself but always an individual. Actions which are creative acts are always carried out by people with extraordinary minds who are included in the Creative Minority. This minority group inspires the actions of those who follow them. This action will change society to a higher stage. This action allows them to carry out a mechanical evolution which they cannot do on their own initiative but automatically.

This concept was adopted by Oeripan Notohamidjojo, the first rector at the Satya Wacana Christian Teacher Education College (Current Satya Wacana Christian University / SWCU) as a thought that underlies all aspects of the college. This idea was then plotted into the vision of SWCU until now. The idea of Creative Minority is then interpreted as creating a small group with a superior spirit and mentality that is expected to be able to lead the Silent Majority that exists outside after graduating from college. Learning activities in higher education are considered as a phase where creative minority is withdrawing from society to find solutions to existing problems and then appear again in society by bringing new ideas to lead to change. Creative minority people are expected to have idealism, a spirit of leadership, capable and courageous to answer mental challenges, able to find solutions to problems in society (Notohamidjojo, 1973).

Then these visions become the guidelines for learning at SWCU and serve as the basis for curriculum development. These visions are then included in the graduate profile again as one of the forms of the expected profile. Graduates of the SWCU History Education Study Program must have a creative minority spirit, where graduates must have leadership characters and be able to become movers in the community.

From the description above, it can be seen that the essence of the creative minority vision is to form graduates to have characters and skills that reflect creative minority, namely: leadership, creative, problem solver, critical mindfull.

V. Conclusion

Creative minority is the vision of the Satya Wacana Christian University which was initiated by the first rector, Oeripan Notohamidjojo. This vision is a manifestation of SWCU's efforts to participate in supporting national development by creating a generation that drives development. Creative minority is a generation of leaders who are expected to be able to move the majority of people who are passive (passive majority) so that the wheels of national development continue to move forward. Creative minority is formed from four characters and skills that support development in the 21st century, namely: leadership, creativity, problem solving, critical mindfulness.

The integration of the creative minority vision into the curriculum can be seen through two curriculum dimensions, namely the planned curriculum dimension and the unplanned curriculum dimension. As a planned curriculum, the creative minority vision is integrated

into the curriculum to form a graduate profile. To achieve this, this vision is integrated into the CPL. Creative minority is integrated into CPL points in the Attitudes and Values, Knowledge, and General Skills section. These achievements then become a reference for learning outcomes in each course. In the unplanned curriculum dimension, creative minority is integrated as a hidden curriculum which is an intermediate dimension between the formal curriculum and the actual curriculum. In it there are things that cannot be described in a formal and planned manner. The implementation of creative minority is carried out in four implementation strategies, namely: habituation, role modeling, internalization, and culturalization.

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