



Ki Hajar Dewantara's Philosophy in its Application in Senior High School Economic Learning

Heny Musfidah¹, Mochamad Nursalim², Siti Masitoh³

^{1,2,3} Universitas Negeri Surabaya, Indonesia

Corresponding Author: ✉ heny.23004@mhs.unesa.ac.id

ABSTRACT

ARTICLE INFO

Article history:

Received

25 October 2023

Revised

22 November 2023

Accepted

27 December 2023

This journal article aims to discuss the various philosophies of Ki Hajar Dewantara. It is hoped that this can be a means of analysis to conclude which philosophies or thoughts are the basis for implementing the Independent Learning Curriculum in high school economics learning. This research uses a literature study method in the form of various materials in the form of articles, notes and various related journals. In this case, the teacher has the freedom to: (1) determine learning activities and learning tools in accordance with the learning objectives, the context of the educational unit, and the characteristics of the students and (2) determine the type, technique, form of instrument, and timing of the assessment based on the characteristics of the learning objectives.

Key Word

Economic Learning, Educational Philosophy, Independent Curriculum, Teaching, Learning Process

How to cite

<https://pusdikra-publishing.com/index.php/josr>

Doi

[10.51178/ce.v4i3.1672](https://doi.org/10.51178/ce.v4i3.1672)



This work is licensed under a
[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

The curriculum is seen as a product as well as a process that addresses and raises individual awareness through the learning provided (Firmansyah & Adji, 2023). The curriculum is a set of rules containing four dimensions, including: aims or objectives, content or subject matter, methods or procedures, and evaluation or assessment (Scott, 2001). (Zainuri, 2023) explained the merdeka belajar curriculum as a learning curriculum that uses a talent and interest approach - students can choose whatever subjects they want according to their talents and interests. Further explanation is that with this curriculum at the high school level, students are no longer divided into science, social studies and language specializations. This curriculum offers three advantages, including a focus on essential material so that learning takes place in a meaningful and enjoyable way, teacher independence to teach and school independence to develop the curriculum, and project-based learning to develop

the character and competence of Pancasila students (Nafi'ah et al., 2023). Therefore, what must be underlined is that this curriculum is not about students' independence in learning but also teachers' independence in teaching (Listiwati, 2023).

Ki Hajar Dewantara's thoughts became a form of philosophy. This was explicitly stated by the Minister of Education, that the merdeka belajar curriculum is an effort to realize the ideals of Ki Hajar Dewantara (Fatimarahma, 2023). Ki Hajar Dewantara himself is known as a figure in educational philosophy in Indonesia (Tarigan et al., 2022) because of his thoughts in the world of education (Zufar et al., 2023)(Suparlan, 2014). On the other hand, philosophy can be seen as reflective thinking, which means thinking radically, systematically, universally and speculatively (Sumarna, 2020). Radical thinking means thinking deeply and systematically, meaning thinking step by step, sequentially, full of awareness, and full of responsibility (Luthfiah, 2023). Furthermore, universal thinking means thinking unlimitedly and trying to break through to search for and find global ideas (Subekti et al., 2021). The next characteristic of philosophical thinking is speculative thinking, meaning thinking from a doubt or a well-founded conjecture (not just making assumptions) (Boeriswati & Arung, 2018) thus encouraging re-examination of every conclusion he obtains (Sumarna, 2020).

This article reviews the forms of educational philosophy initiated by Ki Hajar Dewantara as well as the independence of students and teachers that must be realized according to Ki Hajar Dewantara's philosophy. It is hoped that the discussion of Ki Hajar Dewantara's various philosophies can be a means of analysis to conclude which philosophy or thought is the basis for implementing the Merdeka Belajar Curriculum. The next discussion is to analyze further the independence of students and teachers which must be realized in the implementation of the merdeka belajar curriculum. The discussion in this article emphasizes that independence does not belong solely to students but also to teachers in the merdeka belajar curriculum.

RESEARCH METHOD

This article was prepared using the literature study method because it was done by collecting information and data with the help of various materials in the form of articles, notes and various journals related to the problem to be solved (Sari & Asmendri, 2020). The researcher decided to look for appropriate references to answer the problem formulation carried out. The data sources used in this research come from scientific journals, online articles and news, and conference proceedings on the topic discussed. The steps for this research

include (1) Selecting and determining library or data sources, namely online-based ones; (2) Search for library reference materials according to the research topic; (3) Reading library references; (4) Organizing the findings; and (4) Present the results of the literature review. Results: The analysis techniques used.

RESULTS AND DISCUSSION

Ki Hajar Dewantara's Educational Philosophy

Ki Hajar Dewantara's well-known thoughts and ideas in education include the tricentral, trikon, tri rahayu and among systems (Saifullah, 2023). These four thoughts are described in this section sequentially. First, the tri center or also called the tri center of education is an educational concept where students as learning subjects have three social places, namely the family world, the college world, and the youth movement world. (Kemdikbud, 2022). This thought has been accommodated in (UU RI No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Article 13 of the law emphasizes that educational pathways in Indonesia consist of formal, informal and non-formal pathways. This thinking emphasizes that the school environment or formal educational institution is not an institution that has an absolute orientation in the child's education process, but this institution needs to involve other elements outside the school in the education process. (Musolin & Nisa', 2021). The synergy of the three is increasingly important for strengthening the character of students who are tough, intelligent and have character (Kemdikbud RI, 2017). This concept emphasizes that the school is a learning center with the surrounding environment used as learning resources (PG Dikdas, 2019).

Second, Trikon (continuous, convergent and concentric) is an educational concept that views education as not limited to imparting knowledge or producing graduates who master scientia but more than that (Suparlan, 2016). Education to produce graduates with character. Every country has made education the main concern in developing its culture, including Indonesia (Kasiyan, 2016) so that education becomes a process of enculturation or the process of instilling noble moral values in students as the nation's successors (Akbar Albany, 2021). For this reason, education is carried out based on local-national culture (Wiryopranoto et al., 2017). Continuous means culture must be given, continued, preserved to future generations in an ongoing manner, convergent means cultural values can be united with existing culture through a selective and adaptive process, and concentric means local and national culture and external culture are united but still have personality alone (Suparlan, 2016).

Trikon is a concept of applying cultural values through the learning process at school (Nitidisastra et al., 2017).

Third, Tri Rahayu is a concept about the goals of education. Education aims to realize the happiness of an individual (Efendi et al., 2023). The aims of this education include Hamemayu Hayuning Sarira (education makes you secure), Hamemayu Hayuning Bongso (education makes your nation secure), and Hamemayu Hayuning Bowono (education maintains world peace) (Amaliyah, 2021). This concept emphasizes that education has a role in protecting oneself, the nation and the world. This explains that the aim of education is satisfaction or inner and outer peace (Ainia, 2020), or it can be translated as education to realize human happiness or to gain soul freedom (Daroin & Aprilya, 2023). The concept of happiness in the merdeka belajar curriculum is demonstrated by learning that is fun for students, student-centered learning, and serious handling of the three big problems of education, namely cases of intolerance, bullying and sexual violence (Daroin & Aprilya, 2023).

Fourth, the Among System is the fourth educational concept from Ki Hajar Dewantara discussed in this paper. Etymologically, among comes from Javanese, which means motherong or nurturing. The among system initiated by Ki Hajar Dewantara includes aspects of asah, compassion and nurturing (Kemenag RI, 2019). The among system is a teaching approach where teachers must be kind, compassionate and nurturing towards their students (Efendy, 2023). This among method places students in a central position while the instructor or teacher acts as a guide who directs the child (Devi Utami et al., 2020). This method is in line with the concept of student centered learning, which is an approach where the teacher is the facilitator of student learning and students are given the authority to control their own studies (Berg & Lepp, 2023). Teachers in this approach are seen as facilitators, mentors, coaches, or consultants in the teaching and learning process (Dada et al., 2022). The among method creates student autonomy in learning. Student learning autonomy describes conditions where students have the freedom to plan and control their own learning by choosing what, when and how to learn according to their own needs, interests and abilities (Boyadzhieva, 2016).

The Relevance of Ki Hajar Dewantara's Philosophy in the Independent Learning Curriculum

The merdeka belajar curriculum is a flexible curriculum and focuses on essential material and the development of students' character and competencies (Kemendikbudristek, 2021). The five principles of learning according to the Merdeka Belajar Curriculum (KMB) are contained in the Republic of Indonesia's

education, culture, research and technology material decisions. This principle states that learning is designed and implemented according to: (1) characteristics, interests and learning needs so that learning becomes meaningful and enjoyable, (2) to encourage lifelong learning, (3) to support the holistic development of students' competence and character; (4) relevant or appropriate to the context, environment and culture of students; and (5) oriented towards a sustainable future (Kepmendikbudristekdikti 56/M/2022, 2022).

Ki Hajar Dewantara's "Tri Pusat" philosophy is relevant to the first principle of learning, that learning is designed and implemented according to characteristics, interests and learning needs so that learning becomes meaningful. This philosophy is also in accordance with the fourth learning principle, namely relevant or appropriate to the context, environment and culture of students. In the Tri Center concept, the surrounding environment becomes a learning resource for students studying at school. This concept is also relevant to the third learning principle, namely to support character development. Character education will not work well without the synergy of the three channels of formal, informal and non-formal education (Zulfiati, 2019). (Huang et al., 2011) states there are four characteristics of meaningful learning: active, authentic, constructive, and cooperative. Further explanation states that active learning means students play an active role in learning activities; Authentic means students construct knowledge from situated and authentic learning activities; constructive means that students accommodate new ideas with their previous knowledge/experience, and cooperative means that students are encouraged to solve problems/tasks together with their friends. Meaningful learning occurs when students connect new information with concepts that already exist in their cognitive structure (Mubarok et al., 2022).

Trikon is the next educational philosophy that is relevant to the merdeka belajar curriculum. This concept is relevant to the third learning principle, namely supporting the holistic development of students' competence and character. Trikon's philosophy is the basis for implementing character learning in schools. Learning is not just to provide knowledge to students but to preserve the culture and character of the Indonesian nation. Continuous, convergent and concentric principles should be the basis for learning in schools. This principle is especially adhered to by teachers and schools. Ki Hajar Dewantara's Trikon philosophy is very relevant to the merdeka belajar curriculum which is based on local culture-based philosophy (Efendi et al., 2023) and for the development of student character (Kemendikbudristek, 2021).

Tri Rahayu's philosophy is also relevant to learning principles in the era of the merdeka belajar curriculum. This concept is relevant to the first principle of learning, namely learning characteristics, interests and learning needs so that learning is enjoyable. This concept is the basis for realizing fun learning for students. Enjoyable learning is characterized by a satisfying learning environment, satisfying learning, enthusiasm for learning, kepuasan diri siswa, kesiapan siswa untuk belajar dan tidak adanya kecemasan belajar (Laosum, 2023). Fun learning is learning that takes place in an atmosphere full of joy, fun and not boring (Istiqomah et al., 2021). Fun learning is shown by positive emotions in learning (Buff, 2014).

The Among system is also Ki Hajar Dewantara's philosophy which is relevant to the principles of learning in the era of independent learning. This concept emphasizes the teacher as a facilitator (Berg & Lepp, 2023), mentor, trainer, or consultant in the teaching and learning process (Dada et al., 2022) thus realizing student autonomy or freedom. All of this shows that the among system concept emphasizes the absence of elements of coercion in learning (Saifullah, 2023). This is clearly relevant to the first principle of learning. Fun learning to motivate students to absorb more information and try to always continue their curiosity (Istiqomah et al., 2021). Therefore, the concept of the Among system is also relevant to the second learning principle, namely to encourage lifelong learning and the fifth learning principle, namely to be oriented towards a sustainable future.

The application of the among system in learning is directed at implementing four strategies to encourage student-centered learning. These strategies include strategies for making students more active in acquiring knowledge and skills, making students more aware of what they do and why they do it, encouraging interaction such as the use of tutorials and other discussion groups, and transferring skills to students (O'Neill & McMahon, 2005). Teachers should act as facilitators and learning managers (Keiler, 2018). In problem-based learning (PBL), the teacher does not act as a source of information or class controller but as a facilitator, trainer and provider of good problem-solving skills for his students (Yukhymenko et al., 2014). Meanwhile, in Project Based-Learning (PjBL), the teacher acts as a reinforcer, expander, initiator and learning navigator. (Tamim & Grant, 2013). Education is the power and effort to develop the character and physical character of students through teaching, example and habituation, not through orders and coercion (Suroso, 2011).

Student and Teacher Independence from the Perspective of Ki Hajar Dewantara's Philosophy and the Independent Learning Curriculum

There are two forms of freedom that students can realize in the merdeka belajar curriculum. Freedom to learn according to its characteristics. Students' freedom according to their merdeka belajar curriculum lies in the freedom to explore their uniqueness. Education is an effort to help students achieve their natural strengths in accordance with nature and the times (Saifullah, 2023). This means that students have the right to receive education in accordance with the conditions of the environment or place they are in and the current era or conditions experienced by the students. The application of the Tri Rahayu concept as explained above is expected to encourage the realization of students' freedom to learn according to their characteristics.

Freedom to learn independently. One of the seven principles of educational institutions initiated by Ki Hajar Dewantara is independent students (Wiryopranoto et al., 2017). Teachers need to encourage students to seek their own knowledge and apply it to gain benefits. Teachers in the learning system are required to have the attitudes of *Ing ngarsa sung tuladha*, *Ing madya mangun karsa*, and *Tutwuri Handayani* (Tarigan et al., 2022). *Ing ngarsa sung tuladha* means playing the role of providing an example or role model for students. *Ing madyo mangun karso* means that teachers play a role in cultivating and developing students' interests, desires and willingness to work creatively to achieve their lofty goals. *Tut wuri handayani* means the role of the teacher is to encourage students from behind to be independent. The teacher's role in carrying out learning is by liberating students so that they do not become individuals who are ordered, stand on their own abilities, and are good at managing their lives in an orderly manner (Istiq'faroh, 2020). Hence, the application of the Among System concept from Ki Hajar Dewantara plays a role in realizing students' freedom to learn independently.

Furthermore, the merdeka belajar curriculum provides freedom for teachers and this freedom needs to be carried out in line with Ki Hajar Dewantara's educational philosophy. Based on the Decree of the Minister of Education, Culture, Research and Technology of the Republic of Indonesia Number 56/M/2022, teachers have the freedom to: (1) determine learning activities and learning tools in accordance with learning objectives, the context of the educational unit, and the characteristics of students and (2) determine the type, technique, form of instrument, and timing of assessment based on the characteristics of the learning objectives. Some important notes about teacher freedom in the merdeka belajar curriculum are as follows. (1) The teacher is free to determine the learning activities and tools, but he must ensure that both

demonstrate: involvement of the environment as a learning resource; to create meaningful and enjoyable; to support student-centered learning, and to provide competency and develop character. This is a form of application of the Tri Pusat concept or Tri Sentra, Trikon, Tri Rahayu, and Among Systems. (2) The teacher is free to determine the type, technique, form of instrument, and time for carrying out the assessment, but he must ensure that the assessment carried out is not only to test students' understanding but also the students' character. This is a form of application of the Trikon concept in implementing the merdeka belajar curriculum.

CONCLUSION

The independent learning curriculum is a product and process that addresses individual awareness through learning that offers three advantages, including a focus on essential material so that learning takes place in a meaningful and enjoyable way, teacher independence to teach and school independence to develop the curriculum, and project-based learning for development, character and competence of Pancasila students. Furthermore, the independent learning curriculum provides freedom for teachers and this freedom needs to be carried out in line with Ki Hajar Dewantara's educational philosophy. Some important notes regarding teacher freedom in the independent learning curriculum are: (1) Teachers are free to determine learning activities and tools by ensuring that there is involvement of the environment in both as learning resources in order to create student-centered learning that is meaningful and enjoyable. (2) The teacher is free to determine the type, technique, form of instrument, and time for conducting the assessment and ensures that the assessment carried out is not only to test students' understanding but also the students' character.

REFERENCES

- Ainia, D. K. (2020). Merdeka Belajar Dalam Pandangan Ki Hadjar Dewantara Dan Relevansinya Bagi Pengembangan Pendidikan Karakter. *Jurnal Filsafat Indonesia*, 3(3), 95-101. <https://doi.org/10.23887/jfi.v3i3.24525>
- Akbar Albany, D. (2021). Perwujudan Pendidikan Karakter pada Era Kontemporer Berdasarkan Perspektif Ki Hajar Dewantara. *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan*, 7(2), 93-107. <https://doi.org/10.29408/jhm.v7i2.3393>
- Amaliyah, S. (2021). Konsep pendidikan keluarga menurut Ki Hadjar Dewantara. *Journal of Chemical Information and Modeling*, 5(9), 1766-1770.

- Berg, E., & Lepp, M. (2023). The meaning and application of student-centered learning in nursing education: An integrative review of the literature. *Nurse Education in Practice*, 69(November 2022), 103622. <https://doi.org/10.1016/j.nepr.2023.103622>
- Boeriswati, E., & Arung, F. (2018). Ruang Lingkup Filsafat. In Modul Filsafat Ilmu (Issue 1, pp. 1-54). Universitas Terbuka. <https://pustaka.ut.ac.id/lib/wp-content/uploads/pdfmk/IDIK400602-M1.pdf>
- Boyadzhieva, E. (2016). Learner-centered Teaching and Learner Autonomy. *Procedia - Social and Behavioral Sciences*, 232(April), 35-40. <https://doi.org/10.1016/j.sbspro.2016.10.008>
- Buff, A. (2014). Enjoyment of learning and its personal antecedents: Testing the change-change assumption of the control-value theory of achievement emotions. *Learning and Individual Differences*, 31, 21-29. <https://doi.org/10.1016/j.lindif.2013.12.007>
- Dada, D., Laseinde, O. T., & Tartibu, L. (2022). Student-Centered Learning Tool for Cognitive Enhancement in the Learning Environment. *Procedia Computer Science*, 217, 507-512. <https://doi.org/10.1016/j.procs.2022.12.246>
- Daroin, A. D., & Aprilya, D. (2023). Proceedings of the International Conference on Language, Education, and Social Science (ICLESS 2022). *Proceedings of the International Conference on Language, Education, and Social Science (ICLESS 2022)*, 95-104. <https://doi.org/10.2991/978-2-494069-15-2>
- Devi Utami, R., Umasih, & Kurniawati. (2020). Pemikiran Ki Hadjar Dewantara dan Sistem Among di Perguruan Taman Siswa Yogyakarta (1922-1945). *PERIODE: Jurnal Sejarah Dan Pendidikan Sejarah*, 2(2), 87-99.
- Efendi, P. M., Tatang Muhtar, & Yusuf Tri Herlambang. (2023). Relevansi Kurikulum Merdeka Dengan Konsepsi Ki Hadjar Dewantara: Studi Kritis Dalam Perspektif Filosofis-Pedagogis. *Jurnal Elementaria Edukasia*, 6(2), 548-561. <https://doi.org/10.31949/jee.v6i2.5487>
- Efendy, T. (2023). Konsep Sistem Among Dalam Pendidikan Menurut Ki Hadjar Dewantara. *Jurnal Multidisiplin Indonesia*, 2(6), 1231-1242. <https://doi.org/10.58344/jmi.v2i6.274>
- Fatimarahma, S. (2023). Nadiem: Merdeka Belajar Sejalan dengan Cita-cita Ki Hadjar Dewantara. *Bisnis.Com*. <https://kabar24.bisnis.com/read/20230502/79/1651793/nadiem-merdeka-belajar-sejalan-dengan-cita-cita-ki-hadjar-dewantara>
- Firmansyah, A., & Adji, R. (2023). Merdeka Curriculum implemented in 80 % of schools: Education Ministry. *Antaraneews.Com*, September 2023.

- <https://en.antaranews.com/news/293652/merdeka-curriculum-implemented-in-80-of-schools-education-ministry>
- Huang, Y. M., Chiu, P. S., Liu, T. C., & Chen, T. S. (2011). The design and implementation of a meaningful learning-based evaluation method for ubiquitous learning. *Computers and Education*, 57(4), 2291-2302. <https://doi.org/10.1016/j.compedu.2011.05.023>
- Istiq'faroh, N. (2020). Relevansi Filosofi Ki Hajar Dewantara Sebagai Dasar Kebijakan Pendidikan Nasional Merdeka Belajar Di Indonesia. *Jurnal Pendidikan*, 3(2), 1-10.
- Istiqomah, Sumiati, Triyono, S., Susanto, B., & Wiguna, C. S. (2021). *Pembelajaran Yang Menyenangkan dan Bermakna pada Kondisi Khusus*. Direktorat Sekolah Menengah Atas, Direktorat Jenderal Pendidikan Anak Usia Dini, Pendidikan Dasar, dan Pendidikan Menengah-Kementerian Pendidikan dan Kebudayaan Pengarah: Drs. Purwadi Sutanto, M. Si Koordinator: Hastuti Mustikaningsih, MA. Penulis: Dr. https://repositori.kemdikbud.go.id/25128/1/2203011830-2-PDF_90937.pdf
- Kasiyan, K. (2016). Ki Hadjar Dewantara's "trikon" perspectives for future restoration of education in Indonesia. *Proceeding of the International Conference on Teacher Training and Education*, 2(1), 406-413.
- Keiler, L. S. (2018). Teachers' roles and identities in student-centered classrooms. *International Journal of STEM Education*, 5(1). <https://doi.org/10.1186/s40594-018-0131-6>
- Kemdikbud, J. (2022). Pentingnya Menghidupkan Kembali Tripusat Pendidikan di Lingkungan Sekolah. *Jendela Pendidikan Dan Kebudayaan: Media Komunikasi Dan Inspirasi*. <https://jendela.kemdikbud.go.id/v2/fokus/detail/pentingnya-menghidupkan-kembali-tripusat-pendidikan-di-lingkungan-sekolah>
- Kemdikbud RI. (2017). *Tri Pusat Pendidikan: Guru, Keluarga dan Masyarakat*. Kementerian Pendidikan Dan Kebudayaan RI. <https://www.kemdikbud.go.id/main/blog/2017/08/tri-pusat-pendidikan-guru-keluarga-dan-masyarakat>
- Kemenag RI. (2019). *Analisis Pengukuran Kinerja Guru Berdasarkan Konsep Among System KI Hajar Dewantara*. Kementerian Agama RI. <https://ntt.kemenag.go.id/opini/610/analisis-pengukuran-kinerja-guru--berdasarkan-konsep-among-system-ki-hajar-dewantara>
- Kemendikbudristek. (2021). Kajian Akademik: Kurikulum Untuk Pemulihan Pembelajaran. In *Badan Standar, Kurikulum, dan Asesmen Pendidikan*

- Kemdikbud Ristek RI.* https://kurikulum.kemdikbud.go.id/wp-content/unduh/Kajian_Pemulihan.pdf
- Laosum, T. (2023). Development of indicators of happiness in learning of Thai open university students. *Asian Association of Open Universities Journal*, 18(1), 61-77. <https://doi.org/10.1108/AAOUJ-10-2022-0144>
- Listiawati, N. (2023). *Konsep Merdeka Belajar menurut Ki Hajar Dewantara dalam Pendidikan Indonesia By Nora listiawati*. PID Polda Kepulauan Riau. <https://pid.kepri.polri.go.id/konsep-merdeka-belajar-menurut-ki-hajar-dewantara-dalam-pendidikan-indonesi/>
- Luthfiah, N. (2023). Filsafat Dan Kriteria Kebenaran Dalam Perspektif Islam Dan Barat. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 07(01), 36-54.
- Mubarok, H., Sofiana, N., Kristina, D., & Rochsantiningasih, D. (2022). Meaningful Learning Model: The Impact on Students' Reading Comprehension. *Journal of Educational and Social Research*, 12(1), 346-354. <https://doi.org/10.36941/jesr-2022-0027>
- Musolin, M., & Nisa', K. (2021). Pendidikan Masa Pandemi Covid 19: Implementasi Konsep Tri Pusat Pendidikan Ki Hajar Dewantara. *Edukatif: Jurnal Ilmu Pendidikan*, 3(6), 4134-4144. <https://doi.org/10.31004/edukatif.v3i6.1316>
- Nafi'ah, J., Faruq, D. J., & Mutmainah, S. (2023). Karakteristik Pembelajaran Pada Kurikulum Merdeka Belajar Di Madrasah Ibtidaiyah. *Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 5(1), 1-12. <https://doi.org/https://doi.org/10.36835/au.v5i01.1248>
- Nitidisastra, T. S., Hanifah, N., & Sunarya, D. T. (2017). Penerapan Model Quantum Teaching Berbasis Teori Trikon Untuk Meningkatkan Hasil Belajar Siswa Pada Materi Keragaman Suku Bangsa Dan Budaya Di Indonesia. *Jurnal Pena Ilmiah*, 2(1), 2051-2060. <http://ejournal.upi.edu/index.php/penailmiah/article/download/3566/pdf%0A%0A>
- O'Neill, G., & McMahon, T. (2005). Student - Centred Learning: What for Students and Lecturers? Does It Mean. *Emerging Issues in the Practice of University Learning and Teaching*, January 2005, 30-39. http://eprints.teachingandlearning.ie/2917/1/McCarthy_and_Higgs_2005.pdf
- PG Dikdas. (2019). *Penguatan Tri Pusat Pendidikan untuk Membentuk Karakter Positif*. Direktorat Guru Pendidikan Dasar, Kementerian Pendidikan Dan Kebudayaan RI. <https://gurudikdas.kemdikbud.go.id/news/Penguatan-Tri-Pusat-Pendidikan-untuk-Membentuk-Karakter-Positif>

- Saifullah, A. (2023). Kurikulum Merdeka dalam Perspektif Filsafat Konstruktivisme. *INNOVATIVE: Journal Of Social Science Research Volume*, 3(5). <https://doi.org/https://doi.org/10.31004/innovative.v3i5.6188>
- Kepmendikbudristekdikti 56/M/2022, 112 (2022). https://jdih.kemdikbud.go.id/detail_peraturan?main=3022
- Sari, M., & Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *NATURAL SCIENCE: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 41-53. <https://core.ac.uk/download/pdf/335289208.pdf>
- Scott, D. (2001). International Encyclopedia of the Social & Behavioral Sciences. In *Curriculum theory* (pp. 3195-3198). <https://doi.org/10.1016/b0-08-043076-7/02420-7>
- Subekti, I., Syukri, A., Badarussyamsi, B., & Fadhil Rizki, A. (2021). Kontribusi Filsafat Ilmu dalam Penelitian Ilmiah dan Kehidupan Sosial. *Jurnal Filsafat Indonesia*, 4(3), 229-241. <https://doi.org/10.23887/jfi.v4i3.37304>
- Sumarna, C. (2020). *Filsafat Ilmu* (E. Kuswandi (ed.)). *Remaja Rosdakarya*.
- Suparlan, H. (2014). Ki Hadjar Dewantara Dan Sumbangannya. *Jurnal Filsafat*, 25(1), 1-19. <https://ejournal.undiksha.ac.id/index.php/JFI/article/view/22187/13814>
- Suparlan, H. (2016). Filsafat Pendidikan Ki Hadjar Dewantara Dan Sumbangannya Bagi Pendidikan Indonesia. *Jurnal Filsafat*, 25(1), 56. <https://doi.org/https://doi.org/10.22146/jf.7914>
- Suroso. (2011). Pemikiran Ki Hadjar Dewantara Tentang dan Pembelajaran. In *Scholaria Jurnal Pendidikan dan Kebudayaan Vol.1 No.1* (pp. 51-58).
- Tamim, S. R., & Grant, M. M. (2013). Definitions and Uses: Case Study of Teachers Implementing Project-based Learning. *Interdisciplinary Journal of Problem-Based Learning*, 7(2), 5-16. <https://doi.org/10.7771/1541-5015.1323>
- Tarigan, M., Alvindi, A., Wiranda, A., Hamdany, S., & Pardamean, P. (2022). Filsafat Pendidikan Ki Hajar Dewantara dan Perkembangan Pendidikan di Indonesia. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar*, 3(1), 149-159. <https://doi.org/10.33487/mgr.v3i1.3922>
- UU RI No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2 39 (2003). <https://doi.org/10.24967/ekombis.v2i1.48>
- Wiryopranoto, S., Herlina, N., Marihandono, D., & Tangkilisan, Y. B. (2017). *Ki Hajar Dewantara: Pemikiran dan Perjuangannya*. Museum Kebangkitan Nasional, Dirjen Kebudayaan, Kemdikbud.
- Yukhymenko, M. a, Brown, S. W., Lawless, K. a, Brodowinska, K., & Mullin, G. (2014). Thematic Analysis of Teacher Instructional Practices and Student

- Responses in Middle School Classrooms with Problem-Based Learning Environment. *Global Education Review*, 1(3), 93-109.
- Zainuri, Ah. (2023). Manajemen Kurikulum Merdeka. In *Literasiologi. Literasiologi*.
- Zufar, Z., Thaariq, A., & Karima, U. (2023). Menelisik Pemikiran Ki Hadjar Dewantara dalam Konteks Pembelajaran Abad 21 : Sebuah Renungan dan Inspirasi. *Foundasia*, 14(2), 20-36.
- Zulfiati, H. M. (2019). Pendidikan Karakter Perspektif Ki Hadjar Dewantara Dalam Membentuk Generasi Unggul Era Revolusi Industri 4.0. *Prosiding Seminar Nasional PGSD, ISBN 978-6(April)*, 1-6.