

WHAT KIND OF PHILOSOPHY UNDERLIES THE FUTURE CURRICULUM FOR INDONESIA?

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ABSTRACT

Nowadays, there are many educational problems experienced by the education system in Indonesia. The educational problem that is most clearly seen as an evaluation of the learning process is the problem of learning outcomes for Indonesian students in Trends in International Mathematics and Science Study (TIMSS) and Program for International Student Assessment (PISA). In terms of developing the personality or character of students, problems with disciplinary action, juvenile delinquency, honesty, and so on still adorn Indonesian education today. Educators must shape the character of students based on their local potential. The local potential can be in the form of local wisdom that forms a positive attitude of students in order to survive in the 21st-century competition. Seeing the problems that have been previously disclosed, the world of education in Indonesia actually needs to redefine the educational philosophy that underlies its curriculum to meet future curriculum needs. The results of qualitative descriptive research show 1) that the philosophical schools that underlie education are idealism, perennialism, reconstructionism, essentialism, progressivism, pragmatism, realism, materialism, and existentialism, 2) Philosophy for the current curriculum is related to the current curriculum. which is related to the independent learning curriculum and the independent campus is closely related to the philosophy of progressivism and materialism, 3) While the philosophical schools that underlie the future curriculum are the idealism, pragmatism, and humanist philosophy of Ki Hajar Dewantara..

Keywords: Future Curriculum, Philosophy, Idealism, Materialism, Ki Hajar Dewantara.

INTRODUCTION

Today, there are many educational problems experienced by the education system in Indonesia. The educational problem that is most clearly seen as an evaluation of the learning process is the problem of *learning outcomes* in Indonesia which are not yet optimal in developing students' higher-order thinking skills. This can be seen from the low competitiveness of students based on *Trends in International Mathematics and Science Study* (TIMSS) and *Program for International Student Assessment* (PISA) data (Hadi & Novaliyosi, 2019; Hamidy & Jailani, 2019; Hijriani et al., 2018; Suhendar & Wahyuni, 2018). The results of the analysis of the TIMSS ability of students in Indonesia are generally in basic abilities which refer to the introduction of a number of basic and weak facts in terms of communicating, relating various topics, let alone applying complex and abstract concepts in mathematics (Hadi

& Novaliyosi, 2019). On the other hand, related to PISA, one aspect that is thought to be a source of problems is the introduction and mastery of Science or Science teachers on the types of questions used in PISA (Agustiani, 2020). In the context of current education, namely during the Covid-19 pandemic, the development of students' *Higher Order Thinking Skills Will* be more difficult to handle because it requires a teacher as a creative facilitator and cooperation from parents in facilitating the student learning process.

In terms of developing the personality or character of students, problems with disciplinary action, juvenile delinquency, honesty, and so on still adorn Indonesian education today. The character survey that has been launched by the government will be in vain if the teacher is not equipped with the ability to properly assess the character of students. Educators must shape the character of students based

on their local potential. The local potential can be in the form of local wisdom that forms a positive attitude of students in order to survive in the 21st-century competition (Irwansyah et al., 2020). In addition, the development of student character will not be enough without being balanced with literacy from parents who are generally conservative in developing student character (Tytler, 2007).

Another problem that is also faced is the issue of discrepancies in the implementation of the curriculum in Indonesia. The challenge of implementing each curriculum that has been implemented is the adaptation process of the curriculum. Discrepancies in curriculum implementation related to the cultural context and facilities owned by each school are still experiencing inequality. This is compounded by the problem of human resources, namely teachers in remote areas who do not meet the standards. Seeing the problems that have been expressed previously, the world of education in Indonesia actually needs to redefine the educational philosophy that underlies its curriculum to meet future curriculum needs.

There are various philosophical schools that have underpinned the education system in the world ranging from idealism, perennialism, reconstructionism, essentialism, progressivism, pragmatism, realism, materialism, and existentialism (Hardanti, 2020; Thabrani, 2015; Thaib, 2018). However, the most prominent schools that are appropriate to be projected as the schools that underlie the curriculum in Indonesia in the future are Idealism and Pragmatism. The flow of idealism is a flow that emphasizes the superiority of the mind (*mind*), spirit (*soul*) or soul (*spirit*) compared to material or material things (Mubin, 2019). In accordance with the term, idealism always views something on a cognitively perfect level. So that by seeking the best curriculum system for students who can answer various challenges in the future. The flow of idealism philosophy in

education must be balanced with pragmatism. Namely, the flow of philosophy that can select essential things that are beneficial to people's lives (Khoirunnisa & Romadhoni, 2020; Surbakti, 2021). The curriculum in schools will be cognitively useless if it is not beneficial to society.

Furthermore, Indonesia actually has its own philosophical school that is humanist and relevant to the concept of the industrial revolution 5.0, namely the humanist Education Philosophy of Ki Hajar Dewantara. *Ing ngarsa sung tuladha, ing madya mangun karsa, and tut wuri handayani* are slogans that should be used as references in the development of character education in Indonesia in the future. Even though this philosophy is actually starting to be used for the independent campus curriculum and the independent learning curriculum. However, in practice, the more dominant philosophical schools used in implementing the curriculum are progressivism and materialism.

Education should not be trapped in a narrow focus, namely only developing knowledge transfer, but must deliberately seek to transform values for the character development of the nation's children. The formation of student character must involve three educational centers (family, school, and community) in harmony (Mudana, 2019). Based on the description of the background, this research is intended to 1) examine the flow of philosophy that underlies the world of education, 2) analyze the flow of philosophy for the current curriculum, and 3) analyze the flow of philosophy that underlies the future curriculum.

METHODOLOGY

This research is classified as descriptive research, namely descriptive research is a research method that seeks to describe the object or subject being studied objectively, and aims to describe the facts systematically

and the characteristics of the object and the frequency of the research accurately (Sugiyono, 2017).

DISCUSSION

The flow of educational philosophy

The flow of idealism is the first flow of educational philosophy to emerge. This school holds that the physical world can only be understood in the dependence of soul and spirit. Thus the philosophy of idealism in education emphasizes the superiority of the mind (*mind*), spirit (*soul*) or spirit (*spirit*) compared to material or material things (Mubin, 2019). themselves, then go outside to understand the world more objectively (microcosm to macrocosm). According to Immanuel Kant, all knowledge achieved by humans through the senses requires an a priori element, which is not preceded by prior experience (Thabrani, 2015).

Perennialism is a school in educational philosophy that views that it is very important to walk away from a past culture that was quite ideal and tested for its toughness. Thus perennialism is of the view that education must refer to the past culture by relating it to what is now (Siregar, 2016 .), science is the highest philosophy because with knowledge one can think inductively. With the process of thinking, the truth will be produced. Including progressivism because its development was carried out massively with inadequate preparation. And it is called materialism because education is currently still not free from the shackles of capitalism, where the lower classes of society have not been facilitated fairly in taking the best education.

The Reconstructionism School of Educational Philosophy

A school that changes the life structure of modern culture. Reconstructionism, in principle, agrees with the perennialism school, which started from the crisis of modern culture. (Thabrani, 2015)

The flow of Essentialism. is a flow that is rooted in a field of science that is fundamental. This school emphasizes culture, skills, and knowledge and strengthens the value of discipline so that in practice in education this school emphasizes that schools must maintain traditional learning methods (Hardanti, 2020).

The flow of progressivism comes from the root word progressive, namely the flow of educational philosophy which always emphasizes that the implementation of education always moves forward to meet the demands of the times. This flow of educational philosophy prioritizes *student-centered learning* in learning practices in schools and makes teachers or instructors as facilitators, mentors, and directors for students (Fadlillah, 2017). In addition, the flow of progressivism is also referred to as instrumentalism because humans have intelligence as a tool to live, to achieve prosperity and develop their personality. It is called experimentalism, because the school uses the principle of experimentation to test the truth of a theory The environment influences personality development. Furthermore, the view of progressivism views that the boundaries between schools and the community need to be abolished because the ideal school is a school whose curriculum content is integrated with the surrounding environment. Thus the concept of *learning by doing* is a *transfer of knowledge and of value* for students when interacting with the surrounding environment (Thabrani, 2015).

The flow of Pragmatism is a flow of educational philosophy that views that the purpose of thinking in the world of education is for the advancement of life, which has practical benefits or is useful for the environment and society (Thaib, 2018). definitions general of pragmatism is related to usefulness, practicality, *getting things done* (Thabrani, 2015)

Realism Philosophy School is a school of educational philosophy that holds that the spiritual world and the physical

world are eternal and original. Kneller categorizes realism into two parts, namely rational realism and scientific natural realism. 1) rational realism sees the real and is beyond the mind that observes it, consisting of classical realism and religious realism. 2). Scientific natural realism views that the world we observe is not a creation of human reason, but the world as it is, and the substantiality, cause and effect, and natural rules are an appearance of the world itself (Thabrani, 2015).

In the flow of materialism, which is a philosophical school of education, the essence of realism is that the material is not spiritual or supernatural. This is supported by demokritos (460-360 BC) who conveyed the views of classical materialism which is commonly referred to as atomism. (Thabrani, 2015).

Existentialism is a school of educational philosophy that views truth as relative and, therefore each individual is free to determine what he thinks is true (Thabrani, 2015)

The philosophy that underlies the current curriculum

The flow of philosophy for the current curriculum is related to the current curriculum, which is related to the independent learning curriculum and the independent campus is closely related to the philosophy of *progressivism* and materialism. The concept of independent learning that is implemented today contains four main ideas, namely: 1) the mechanism for the National Standard School Examination (USBN), 2) the change in the form of the national exam (UN) which initially prioritized mastery of the material in the form of rote memorization and lack of reasoning into a Minimum Competency Assessment (AKM).) and the Character Survey, which consists of the ability to reason using language (literacy), the ability to reason using mathematics (numbering), and strengthening character education, 3) simplifying holistic lesson plans to be

centered on educators, 4) Utilizing the zoning system for quality equity education in various regions (Yusuf & Arfiansyah, 2021),

Related to the description of the independent learning curriculum, it can be analyzed that the role of the philosophy of progressivism underlies the improvement and distribution of student abilities. 3 main points are the implementation of USBN, AKM Assessment and Character Survey, and Simplification of RPP One sheet learning is an effort to improve and perfect students' abilities. This is one of the efforts to create students to be able to live in a global society. The implementation of USBN gives full responsibility to schools to conduct research in an authentic manner so that it truly measures the abilities of the students concerned. In the flow of progressivism, the implementation of the USBN is very appropriate because it is a more advanced approach to measuring students' abilities. Regarding the AKM which consists of literacy and numeracy, it shows that the branch of *progressivism* is *instrumentalism*, namely intelligence as a tool for living, achieving prosperity and developing personality. And lastly, from the perspective of simplifying the lesson plans owned by the teacher, it intends to reduce teacher activities in academic administrative activities which have been consuming a lot of teacher time so that the teacher's role as a facilitator in the student-centered learning process in the classroom is reduced. With the simplification of the lesson plan, it is hoped that the teacher will be able to be more professional in developing himself as a teacher and the ability of students to achieve learning goals, and further to solve problems that exist in the community.

The last point, which is related to the zoning system, is a progress that must be criticized. Equitable distribution of students without being accompanied by equal distribution of school facilities and teachers as human resources is very crucial. Of

course this will reduce the effectiveness of the program that has been implemented.

On the other hand, materialism in the world of education also occurs in the world of education which still occurs in the current educational curriculum. The independent learning curriculum cannot be separated from the shackles of capitalism where there are people from the social class or upper strata who will get a better education than people from the lower strata. This is in accordance with the principle of Karl Marx which states that it is the economic base that determines the superstructure of society (Farihah, 2015). The concept of infrastructure and superstructure from Karl Marx is still very relevant to the independent learning curriculum. Infrastructure superstructure. Infrastructure in the world of education is in the form of economic structures such as buildings and school facilities, while the superstructure includes ideology, law, government, family, religion, culture as well as moral standards that support a curriculum.

Analysis of the flow of educational philosophy that will underlie the future curriculum

To analyze the future curriculum, we must pay attention to the 5.0 industrial revolution that will occur in the future. The industrial revolution 5.0 emphasizes *personalized learning* by utilizing various types of technology in learning such as *Artificial Intelligence (AI)*, *Big Data*, *Virtual Reality (VR)* and the *Internet of Things (IoT)* (Nastiti & 'Abdu, 2020). The role of education will be more significant in overcoming problems in society directly because students directly act as *problem solvers* in society 5.0. Thus the flow of philosophy that underlies these educational activities is the flow of Idealism and Pragmatism.

From the perspective of the flow of pragmatism, it can be studied that in the future the connection between schools and

the community will be almost limitless so that whatever problems arise in the community, it can be used as learning material that supports one of the pillars of UNESCO, namely *learning to live together*. The 3 pillars of UNESCO have previously been widely discussed and implemented in the industrial revolution 1.0 to the industrial revolution 3.0. Thus the usefulness of knowledge possessed by students is one of the main focuses in the world of education 5.0. Other indicators that can be used as a reference for future educational needs in industrial revolution 5.0 can be described as follows:

- 1) *Cost-effective* to be implemented, managed, and supported,
- 2) Using very accurate assessment / *authentic assessment*.
- 3) Every decision and recommendation in education must be efficient.
- 4) Can support hundreds of thousands, even millions of users simultaneously
- 5) Flexible to use because it is integrated with related parties in the world of education
- 6) Can be generalized to domains outside of STEM
- 7) Supports open learning (*open learner models*) to support students taking control and full responsibility for their own learning process (Anugerahwati, 2019).

Based on the indicators of future learning indicators, it can be concluded that the philosophy of pragmatism education supports points 1,3,4,5, and 6. Thus, 5 of the 7 indicators of future learning are in accordance with the flow of pragmatism philosophy. Education will not be meaningful if it cannot be implemented or does not bring changes to the order of people's lives.

From the perspective of idealism philosophy, it can be studied that future education in accordance with the industrial revolution 5.0 places students as active

learners who can master *Technological Pedagogical Content Knowledge* (TPACK) and have a very significant influence on their environment. The nature of science and technology is like a double-edged sword which causes the importance of developing *character building* in the future. With good character or personality, students will be able to apply what is their field of expertise for the welfare of mankind. For example, Plato's theory of the soul consists of three parts or what is referred to as " Plato's *tripartite theory of the soul* includes 1) *nous* (reason, mind) which is the rational part, 2) *thumos* (spirit or courage), and 3) *epithumia* (desire, need or lust) has very important implications for future education. Students are expected to be able to highlight the *nous* in their learning process and later in social life to control the other two traits, namely *thumos* and *epithumia*.

It is interesting to study actually the psychological concept offered by Plato in relation to the local wisdom of the Balinese people, namely the *Tri Guna* namely *Satwam* (wisdom), *Rajas* (energetic, aggressive and ambitious nature), and finally *Tamas* (passive, lazy and sluggish nature). When compared further, the nature of the animal in *Tri Guna* is the same as that of *Nous* in Plato, the nature of *Thumos* is identical to that of *Rajas*, and the nature *epithumia* is identical to that of *Tamas*. Thus it can be concluded that in fact, Eastern philosophy in the flow of idealism is actually not inferior to Western philosophy. Then in the flow of eastern idealism educational philosophy that is in accordance with the local wisdom of the Balinese people's concept of *wiwaka*, which is being able to sort out what is good and what is wrong. The local wisdom of the Balinese people has actually become a reflection that Balinese culture is a permanent culture *even* though it will later face the Industrial Revolution 5.0.

Because it focuses on *student-centered learning* in the flow of idealism philosophy emphasizes the importance of

self-efficacy and *self-regulated learning* for students in the future that supports *personalized learning*. *Self-efficacy* is a student's self-confidence in his capacity or how good he is in completing or achieving certain learning goals (Bandura, 2012). While self-directed learning can be defined as the ability of students to direct themselves to be actively involved in the learning process such as obtaining information, planning and evaluating their own learning activities (Arjaya, 2013; Geng et al., 2019). From the perspective of the local wisdom of the Balinese people, it is known that the Ekalawya story in the Mahabharata Epos. The philosophical value of Ekalawya's story in Mahabharata is very thick with a learning method or model that prioritizes *self-efficacy* and *self-directed learning* for future learning. Including *self-efficacy* because Ekalawya is confident in her ability to be better at archery compared to Arjuna even though she only practices independently in the forest accompanied by a statue from Drona's teacher. The ability of Ekalawya has been recognized by Guru Drona that has equaled and even exceeded Arjuna's archery ability. From the perspective of *self-directed learning* , it can be seen that Ekalawya can direct himself to study independently only with the company of Guru Drona's statue.

Ki Hajar Dewantara's thoughts on curriculum development in Indonesia are also very relevant to the demands of future education. According to Ki Hajar Dewantara, the purpose of education is as a life guide for the growth and development of children. Furthermore, according to Ki Hajar Dewantara, the purpose of education is focused on the physical, intellectual, spiritual and social dimensions. First, in the physical dimension, education is aimed at directing students to physical independence. This implies that education aims to direct students to be healthy and strong. Because with a healthy and strong physique, students can bring out all their potential optimally. Second, in the intellectual dimension,

education is aimed at the attainment of higher and broader intelligence. Third, in the spiritual dimension, education is aimed at achieving safe and happy students. This means that mental and spiritual health are also the main goals of education. Fourth, after being physically, and spiritually healthy, and having extensive knowledge, education also has a social purpose, namely supporting the achievement of attitudes of harmony, kinship, deliberation, tolerance, togetherness, democracy, responsibility, and discipline.

In terms of educators, the Education Trilogy is the main foundation in the development of teacher professionalism. The trilogy consists of *Ing Ngarso Sung Tulada* (from the front giving examples), *Ing Madyo Mangun Karso* (from the middle the teacher facilitates students' ideas and creativity) , *Tut Wuri Handayani* (from behind a teacher must be able to provide encouragement and direction) (Suparlan, 2015; Yanuarti, 2017). Thus the teacher will have a very complex role in the learning process. In general, so far the teacher's role has only been focused on facilitators in learning by paying attention to the educational trilogy proposed by Ki Hajar Dewantara, the teacher will be able to shape the character and competence of students as a whole.

Future education in the world of industrial revolution 5.0 demands *personalized learning* and the involvement of students in a learning community that integrates school and community relations. Therefore, Ki Hajar Dewantara's learning principles include the principle of freedom of learning for students, the principle of nationality, the principle of culture, the principle of humanity, and the nature of nature. But the emphasis of the principles of education in the future is more emphasized. In terms of learning materials and methods, the future curriculum emphasizes the selection of essential learning materials and methods that provide students with life skills. The selection and elimination of

material is something that will increase the efficiency of the learning process. Therefore, it takes a good teacher's ability to determine which potential materials provide direct benefits for students in accordance with their local potential.

Ki Hadjar Dewantara incorporated culture in the form of *local wisdom* into the learning activities experienced by students by using *Catur No*, namely watching, namely *watching*, *niteni*, *nirokke* and *adding*. *Watching* (cognitive element), *watching* is meant here is a passive activity by using all five senses. *Niteni* (affective) is marking, studying, and observing what is captured by the five senses, and *nirokke* (psychomotor) is imitation that is positively related to motor skills. Imitation is a very important initial stage. *Nambahi* means adding or modifying the three previous types of abilities, both cognitive, affective, and psychomotor (Ahmad et al., 2019; Suparlan, 2015). These four activities are very important to be integrated into the future curriculum to support *student-centered learning*. Thus it can be analyzed that the learning model that is in accordance with the characteristics of chess no is a learning model that is able to combine all cognitive, affective, and psychomotor aspects of students well, namely Project-Based Learning Models, Inquiry Models, Problem Solving Models, and so on. The Innovative Learning Model is able to balance the *hands on*, *minds on*, and *hearts on*.

CONCLUSION

The conclusions obtained in this study can be described as follows:

- 1) That the philosophical schools that underlie education are idealism, perennialism, reconstructionism, essentialism, progressivism, pragmatism, realism, materialism, and existentialism,
- 2) Philosophy for the current curriculum is related to the current curriculum, which is related to the independent learning curriculum and the

independent campus is closely related to the philosophy of progressivism and materialism,

3) While the philosophical schools that underlie the future curriculum are the idealism, pragmatism, and humanist philosophy of Ki Hajar Dewantara. Especially for Ki Hajar Dewantara's view on the future curriculum based on the trilogy of education, local wisdom *Catur No*, and learning principles, namely the principle of freedom of learning for students, the principle of nationality, the principle of culture, the principle of humanity, and the nature of nature.

Suggestions

The suggestions in this study can be described as follows:

1) It is interesting to study in more depth how relevant the views of Ki Hajar Dewantara's curriculum are for future education.

2) Analysis and other studies on other schools of philosophy that are in accordance with the future curriculum will provide a comprehensive view for the curriculum development team.

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