

IMPLEMENTATION OF PEDAGOGIC COMPETENCE THROUGH HUMANIST LEARNING PERSPECTIVE OF KI HADJAR DEWANTARA

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IMPLEMENTASI KOMPETENSI PEDAGOGIK MELALUI PEMBELAJARAN HUMANIS PERSPEKTIF KI HADJAR DEWANTARA

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ABSTRACT

Abstract: Education aims to construct students to become independent human beings physically and spiritually. To make this happen, educators must have pedagogic competence, which is necessary to support them as professional educators. The pedagogic concept is inseparable from a well-known figure in the world of education, namely Ki Hadjar Dewantara, who gave birth to the concepts of Momong, Among, and Ngemong, based on the concept of humanist education that shows the cultural characteristics of the Indonesian nation. The research method used is qualitative with a Case Study approach, which aims to find out the humanist concept of increasing teacher understanding. The research results indicate that to understand and protect the needs of students, it is necessary to understand pedagogical competency standards to become professional educators, and educators need to be involved in self-development, and collaboration in achieving humanist learning that includes students' understanding, class management skills, and the ability to provide constructive feedback by determining one of which that refers to the educational concept of Ki Hadjar Dewantara.

Keywords: educator, Ki Hadjar Dewantara, humanist education, pedagogic competence

Abstrak: Pendidikan bertujuan untuk membentuk peserta didik untuk menjadi manusia yang merdeka lahir dan batin. Untuk mewujudkannya dibutuhkan Tenaga Pendidik dengan memiliki kompetensi pedagogik yang sangat diperlukan untuk menunjang sebagai pendidik yang profesional. Konsep Pedagogik tidak terlepas dari seorang tokoh terkenal dalam dunia Pendidikan yaitu Ki Hadjar Dewantara yang melahirkan konsep Momong, Among dan Ngemong yang sesuai dengan konsep pendidikan humanis dengan menampilkan karakteristik kultural bangsa Indonesia. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan Studi Kasus yang bertujuan untuk mengetahui konsep humanis pada peningkatan pemahaman guru. Hasil penelitian menunjukkan bahwa untuk memahami dan mengayomi kebutuhan peserta didik diperlukan untuk memahami standar kompetensi pedagogik untuk dapat menjadi pendidik profesional serta pendidik perlu melibatkan diri dalam pengembangan diri, kolaborasi dalam mencapai pembelajaran humanis yang mencakup pemahaman siswa, kemampuan mengelola kelas serta kemampuan untuk memberikan umpan balik yang konstruktif dengan salah satunya mengacu kepada konsep pendidikan Ki Hadjar Dewantara.

Kata Kunci: pendidik, Ki Hadjar Dewantara, pendidikan humanis, kompetensi pedagogik,

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INTRODUCTION

Education is essential in preparing the next generation for quality, in line with the Indonesian government's program in welcoming “*Indonesia Emas 2045*”. One of the most important things is to prioritize aspects of education because, according to (Inkiriwang 2020), education is a strategic aspect for a country related to the main driver of development by realizing nation and character building. Education is a vehicle for preparing quality individuals who aim to develop the potential to gain life in society

Today humans are in the 21st century, a century of progress in information technology. All current aspects have implications for this progress, one of which is Knowledge which is the foundation of all aspects of life. This era is closely related to technological advances that have developed massively and are dynamic. (Arifin 2020) explained that with these things concretely, a new paradigm has emerged in components, especially in education, as a manifestation of producing quality students. So in preparing these students, various components are needed in it, one of which is the role of educators in professional schools which has become very important for advancing generations. However, in this era of progress in all aspects, the Indonesian nation faces challenges, namely the low quality of education at every level and academic unit. (Baro'ah 2020) explains that various efforts have been made in responding to challenges to improve the quality of national education.

This can be seen through; (1) National curriculum development; (2) increasing teacher competence at various levels through various strategies in renewable training; (3) improvement of facilities and infrastructure in remote schools; (4) procuring book upgrades to realize increased student literacy; (5) improve school management and administration.

However, from observations made in

various kinds of literature, various indicators for improving the quality of education have yet to show a significant increase. In some regions in Indonesia, citing research (Primayana 2019), several things cause the low quality of education, which have implications for this, one of which is in responding to change. Every aspect of life must face change because change is a necessity that cannot be denied. Every individual, sooner or later, must experience and be affected by the change. Changes in environmental dynamics that are so fast are marked by advances in science and technology which require elements of education to adapt to these changes. However, teachers competent in responding to challenges can only adapt in some regions and are increasingly immersed in progress. (Anwar 2019) said that teachers or educators are crucial objects in the learning process with their students because the teacher will determine the quality and quantity when learning is implemented. That way, the teacher will constantly adapt optimally to fulfill an effective learning process and lead to optimal results to be applied in the teaching and learning process between educators and their students. Apart from the lack of quality of education, which has yet to show significant improvement. Currently, in the era of technological advances, the values of humanism have faded. (M, Amin, and Yolanda 2019) The reality of less humane education can often be found in the school environment. According to data from KPAI (Indonesian Child Protection Commission), for the last year in 2022, the number of physical and psychological violence, including bullying in 226 cases, is a large number that requires attention from all elements in society to resolve. Cases of bullying are generally carried out between students but without the knowledge of the school, even though handling bullying cases requires cooperation between the school, family, and related authorities such as the KPAI and the Police.

In addition to common cases such as bullying, which is rife in various schools in Indonesia. Education practice in the post-pandemic era has caused a loss of education because online learning has implications for secondary violence. As happened in Kotamobagu, North Sulawesi, he died because he was a victim of bullying or bullying after being abused by nine other friends. A 13-year-old girl at a Kotamobagu school in North Sulawesi breathed her last at the hospital after experiencing bullying from Monday to Saturday. Quoting the news from (tribunnews.com, 13 June 2022), the phenomenon of bullying is supported by the school's negligence. Even though there are CCTVs in every corner of the school, the teachers and school staff do not know the motive and what happened. Because in that one week, there were no reports that occurred to the school regarding cases of bullying and violence.

From previous research (Deden 2014) entitled "*Guru Profesional Menurut Ki Hajar Dewantara Dan Relevansinya Dengan Perkembangan Pendidikan Islam Di Indonesia*" explained that teachers in Ki Hadjar Dewantara's perspective should have characteristics that should be used as guidelines for students, making the teacher an exemplary in the evidence of the existence of the Pamong concept or the implementation of what has been taught to their students which provides learning and teaching materials that are factual not only on theoretical concepts but apply to society in general. Because, along with the development of the times, of course, it cannot be seen only from theoretical concepts, as a teacher should not only teach theory that is right or wrong, but education provides an understanding as well as direction for what students are doing, then what is essential for educators must have moral intelligence, where educators can build their personality to become a noble person and noble character as a form of

role model in their environment.

To answer the challenge of moral degradation in students in the post-pandemic era. It can be implemented with an outstanding education that reflects human values and humane education. (Nasution and Suyadi 2020) Explains that humanist education indirectly requires teachers not only to carry out learning by transferring knowledge or only transferring values to students during the learning process, but further than that, teachers can prepare students to have humanist values, namely social responsibility, religion, and care for the environment. (Susilawati 2021) This aligns with increasing participation in realizing humanist education teachers carry out during learning. In line with this, humanist education can be realized by improving the quality and qualifications of Educators to becoming professional educators stipulated and stipulated by the government through Ministerial Regulation 137 of 2014. (Mufidah and Kuswanto 2020) the understanding of most educators or teachers related to competency teaching or pedagogy still needs to be higher. This has shown that educators' lack of competence in pedagogical matters certainly has implications for the quality of learning that educators will implement in schools. Through the competence of educators in Indonesia, the aspect of pedagogic competence is one of the most important things. It requires special attention to be developed because all teachers already have other competencies, such as mastering the material. However, it differs from pedagogic competence or the art of teaching, which requires particular understanding. However, by referring to the thoughts of Ki Hadjar Dewantara, namely one of them is *Momong, Among, and Ngemong*, it is hoped that this can improve the qualifications of educators following the purpose of this study.

METHOD

Based on the title raised by the

researcher, the research approach is to use a qualitative approach and the case study method. This study uses a qualitative approach because researchers want to examine the data descriptively, which will be poured in the form of descriptions or words, not numbers or test variables. This study will investigate the Implementation of Pedagogic Competence in Improving Teacher Understanding Through Humanist Learning from the Perspective of Ki Hadjar Dewantara. According to (Cresswell 2014), a qualitative approach is a process of inquiry to understand social or human problems based on creating holistic images that can be formed with words, reporting detailed views of informants, and compiling a scientific background. (Sugiyono 2011) qualitative research is research using natural settings, intending to interpret phenomena that occur. That a case study is a comprehensive description and explanation of various aspects of an individual, a group, an organization (community), a program, or a social situation. In case studies using various methods such as interviews, observation, document review, survey results, and any data to describe the case in detail.

As with the concepts and characteristics of case studies, in this study, the researcher will carry out research steps, the researcher, as the main instrument, will collect data through direct observation of the research object by carrying out observational activities, both participant observation and non-participant observation. These observations will carry in the natural conditions that exist in the field. After that, the researcher will carry out data collection activities through interviews. The results of these observations will then be supported by studies on documents related to the problem or research focus and supported by theories or expert opinions. The next stage is that the researcher will present the data and analyze it so it can be presented in a report preparation.

This research was conducted at 2 Lembang Junior High School, located on Jl. Maribaya, No.129, Langensari, Lembang, West Bandung. The main subjects in this study were several social studies teachers at 2 Lembang Junior High School. The social studies teacher sample is selected because it has criteria that can be used as a source of information following the information needed in this study. Data collection techniques in this study are observation, interviews, documentation, and data analysis. In this study, they are using source triangulation and technique triangulation. Source triangulation aims to check the results of data obtained from various sources. Technical triangulation aims to describe the research results conducted at 2 Lembang Junior High School.

RESULTS AND DISCUSSION

Pedagogic Competence Through the Implementation of Humanist Learning in the Perspective of Ki Hadjar Dewantara

Humanist learning departs from one of the educational leaders in Indonesia, namely Raden Mas Suwardi Suryadiningrat or Ki Hadjar Dewantara. One of the concepts is the concept of Humanist Education which is written on the students' parks. Ki Hadjar Dewantara's ideas revolved around how to build awareness in the younger generation regarding their rights in influencing the leadership of the Indonesian nation, especially concerning the time of Indonesia's independence. According to (Noviani, Rajab, and Hashifah 2017), humanist education is an aspiration of Ki Hadjar Dewantara, which forms students into physically and mentally independent human beings. Noble mind and healthy body and physique to become individuals who are responsible and can be helpful to parents, nation, and state.

The education system, in this case, was developed based on the five basic principles mentioned in the Pancadarma

Taman Siswa. (Susilo 2018) quotes from this research, namely by covering; (1) The Principle of Independence, the meaning of which means individual discipline towards high fundamental values, both living individually and in community groups; (2) The principle of independence, every individual or learner can be free to establish himself independently to realize a peaceful life with power over himself. Freedom, in this case, is not only free but puts forward ability and capability, namely strength and power to rule oneself personally; (3) The Natural Nature Principle, which means that the nature of the individual as a creature, namely the natural nature. Humans will never be separated from nature's nature, meaning that humans must develop naturally following their nature; (4) The Principle of Culture, which means that education must bring culture to progress following the times; (5) The principle of nationality, this means that it may not conflict with fundamental aspects of humanity, which indicates that it does not mean an animosity between nations, but contains a sense of oneness with the nation itself in joy and sorrow and realizing common goals.

According to Ki Hadjar Dewantara, the concept of education regarding humanist values emphasizes aspects of freedom and the potential characteristics of each learner. Because students have characteristics and potential that are different from other students. Ki Hadjar Dewantara's teachings on student life are non-violent. Therefore education through orders, punishments, and orders which are influenced by western nations can cause damage to the character of students because students experience freedom in life and thinking at school. Thus was born the opposing or pedagogic education system of *among, momong and ngemong* through the implementation of *order en vrede* or order and peace, order but not allowing things to happen at school. The concept known in

learning at Taman Siswa is the method that means looking after, nurturing, and educating children with love. The system does not allow disciplinary punishment by coercion/violence because that will eliminate the child's independent spirit. Given the characteristics of Taman Siswa Education according to (Kumalasari 2010), namely "*pancadarma*", which has natural characteristics), culture (applying *Trikon theory*), Independence (paying attention to the potential and interests of each child and group), nationality (oriented towards the integrity of the nation with various ethnic groups), and humanity (upholding the dignity of each individual).

Historically (Ikmal, 2021) learning concerning *among, momong and ngemong* comes from the Javanese language, which defines caring for it with love and sincerity and aims to transform the habits of good things. In addition, this educational concept provides an example of the good and bad of life without taking away the rights of students to grow and develop independently both physically and spiritually. Apart from teaching staff to provide knowledge, teachers can be used as discussion partners, and parents of students at school can even be responsible for providing a sense of security and protection to students. (Efendi and Ningsih, 2020) This shows learning packaged in the humanist atmosphere of Ki Hadjar Dewantara with a plus because it puts forward a concept of Living Values in the learning process. (Qodir, 2017) if a teacher behaves humanely in creative pedagogical aspects, a practical education will be created. Effective education is education that is centered on students according to their interests and needs of students. Teachers or educators can help students find, assist and develop the abilities of students who have the characteristics of learners or learners-centered teaching. The main characteristic is that the teacher, teaching-learning, accepts and respects students in every situation, whether

right or wrong. There is no aspect of violence Called humanism education, following Ki Hadjar Dewantara's conceptual thinking.

Transformative Humanism Education in Improving Pedagogic Competence Through Merdeka Belajar Perspective of Ki Hadjar Dewantara

Transformative learning is a learning model developed from a perspective, as stated by (Falaq et al. 2022), which suggests that activities in transformative learning are learning activities that can change the perspective one has in interpreting reality and life experiences experienced. However, non-transformative learning is currently expanding but emphasizing perspectives that give meaning to learning activities aimed at student awareness. (Fitriana and Khoiri Ridlwan 2021) Explains that transformative learning has an implementation, which is as follows; (1) Turning the teacher into a learning facilitator; (2) Treat students as a learning subject; (3) Emphasizing educative and creative learning in the learning transformation. In line with this, transformational learning in Indonesia can be through the perspective of the character Ki Hadjar Dewantara who emphasizes ""*Memerdekakan manusia*"" that the essence of educational transformation is an effort to liberate aspects of educational goals which states that to shape students to become individuals - individuals who are "*Berbudi pekerti luhur*" are then implemented, namely at *Taman Siswa* which is a foundation and pioneer of education in Indonesia. The park symbolizes the freedom that "*Taman Siswa*" is an independent learning for every individual to obtain educative learning towards independence or progress that puts forward aspects of compassion or humanism. Aspects in a transformative *Merdeka Belajar* from the perspective of Ki Hadjar Dewantara can be interpreted in the basics of "*Taman Siswa*".

Basic Culture

In 1947 Taman Siswa principle stated that the Taman Siswa culture not only explains the maintenance of national culture but also brings a culture towards progress. A progressive view because the development of learning certainly means progressing according to the intelligence of the times and adapting to the meaning of technological progress. Here Ki Hadjar Dewantara explains that Taman Siswa is the meaning of culture on sich or the joy of learning. From this, it can be seen that Ki Hadjar Dewantara's transformative thinking regarding the function of educational institutions as a cultural change and social change.

Tut Wuri Handayani

One of the *Taman Siswa* principles listed on the Ministry of Education and Culture logo is the individuation principle of Transformative pedagogy. Etymologically, *Tut Wuri Handayani*, namely from behind a teacher, must be able to provide encouragement and direction. This aspect of learning, *Tut Wuri Handayani*, means recognizing an individual's autonomy to develop. *Tut Wuri Handayani* is relevant to the transformative pedagogic aspects of *Merdeka Belajar*. From behind, have to provide encouragement and direction because students have distinctive characteristics that give rise to a potential to be developed and directed. Individual development is a force to search for identity. With this identity, students become autonomous human beings. The process of finding and developing individuals is part of the individuation process. (Desrianti and Yuliana Nelisma 2022) They added that with autonomy and freedom, students will be able to find a potential for themselves or a creative thing. Individuals or students who are free have an independent spirit and, therefore, must be open and continue to develop. The teacher's task as an improvement towards pedagogical

abilities is to serve as a directing from behind, guarding against the side and guiding from the front following the pedagogical motto of *Tut Wuri Handayani*.

Taman Siswa: "School is a Garden"

The garden means, according to Ki Hadjar Dewantara's perspective, freedom. This principle is relevant to the transformative pedagogic aspects of independent learning that the school environment is required as a proximate environment familiar to students' lives. Because according to (Istiq'faroh 2020) students are not solitary creatures or are not born in an isolated state. The school environment is required to be child-friendly, which is in line with humanism education, according to Ki Hadjar Dewantara. School is not only freedom to develop its nature. Education is a liberation for every individual to get in the right direction, become a leader in their environment, and get guidance given by educators who are full of compassion.

Apart from being relevant to the *Merdeka Belajar* transformation, social studies learning can refer to the concept of Ki Hadjar Dewantara, namely the independent aspect, which is a foothold in realizing social studies education which is currently related to the momentum of digitalization in the industrial revolution 4.0 where learning is currently required. Friction with technology

A learner is equipped with the knowledge to take advantage of technology later. Technology has to have benefits, not the other way around. Ki Hadjar Dewantara said in his "Panca Dharma", which explains that as an "*Siswa Merdeka*", one must also be independent as a whole within oneself, meaning being able to control oneself, not only being used by technology.

The aspect of the learning environment known as a "*Tri Pusat*" of Education, according to Ki Hadjar Dewantara, is relevant to social studies education. Because it is not

only the responsibility of the school and tutors, the educational environment has an important role in the environment of the family, school, and community. The three education centers need to work together to realize the formulation of Social Sciences Education goals as expected.

According to Ki Hadjar Dewantara, character education refers to "*Tri Nga*" or *Ngerti, Ngrasa, Nglakoni*, according to Ki Hadjar Dewantara, which refers to awareness and seriousness in its implementation. If only on the knowledge aspect, more than students are needed. There must be a sense of awareness. It is the initial requirement for participants in each process to fight for their goals. It must have a purpose and purpose. This is relevant to social studies education. Teachers and students must have these three concepts because Social Studies Education aims to gain some understanding of concepts regarding attitudes, morals, values, and skills to lead a social life.

DISCUSSION

Ki Hadjar Dewantara's Humanist approach has significantly impacted several pedagogic competencies for educators. These pedagogic competencies include student understanding, ability to manage classes, use of effective learning methods, and ability to provide constructive feedback in the context of learning that emphasizes humanist education through the Ki Hadjar Dewantara approach, which emphasizes the importance of understanding and respecting the uniqueness of each individual in the learning process.

In addition to this, pedagogic competence in a humanist approach involves the ability of educators to manage effective learning. Ki Hadjar Dewantara, through humanist learning, emphasizes the importance of creating a safe, inclusive, and interactive learning environment. Teachers expect to create an atmosphere that supports

collaboration, discussion, and active involvement of students in the learning process. (Sugiarta, I. M., Mardana, I. B. P., & Adiarta, A. 2019) added that using effective learning methods is also a crucial competency in Ki Hadjar Dewantara's Humanist Learning approach because encouraging students' active involvement increases motivation in learning and developing creativity and critical thinking skills. Teachers expect to be able to choose and apply learning methods that refer to Ki Hadjar Dewantara's humanist learning.

Furthermore, in the technological era that has been implemented in the technology field, both education in cities and villages. Pedagogic competence through Ki Hadjar Dewantara's Humanist learning remains relevant. However, technology has dominated as a learning aid. The teacher still has an irreplaceable role in guiding and shaping the characteristics of students because the emotional and social relationship between teachers and students cannot replace by anything, including technology.

CONCLUSIONS

AND

RECOMMENDATIONS

In this case, it is vital for a teacher or teaching staff, especially in the current era, who will educate future generations to understand a teacher competency standard, which in this study focuses on Pedagogical Competence because it departs from the problem which is a competency that is still missing for understood by most teachers. Pedagogic Competence is a standard that is a reference for the ability of educators to guide students, manage all aspects of learning well, and act as facilitators for students in achieving learning goals.

The concept of Ki Hadjar Dewantara is also relevant to the importance of understanding teachers related to teacher competence. Understanding Competence according to Ki Hadjar Dewantara's concept,

namely the *Taman Siswa* concept, Among, *Tut Wuri Handayani* and the Humanism concept, which is a process of educating instincts as affection the educator's knowledge is used as support because education is a complement to one another. Furthermore, the following process is to get good in the family, surrounding environment, and peers to create an optimal and effective learning process for students.

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