

Comparison of Sekolah Alam's Concept and the Thought of Ki Hajar Dewantara in The Philosophy of Progressive Humanism

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Abstract

The main focus of this research was to compare sekolah alam's concept and the thoughts of Ki Hajar Dewantara in the philosophy of progressive humanism. The urgency of this research was to find similarity and difference between Sekolah alam's concept and Ki Hajar Dewantara's thoughts in education. This research was a literature review or Meta analysis research where the data sources used journals and books related to this theme. There was 12 Journal articles accessed via Google Scholar. The sources was analyzed to obtain in-depth views in a qualitative synthetic study. The results of this study showed there was similarities between sekolah alam's concept and Ki Hajar's thoughts, including education based on fitrah, the concept of humanizes humans, morals, leadership, logic and entrepreneurship, involving the community and family in the education process, democratic and not authoritarian. Meanwhile, the difference that can be taken was sekolah alam's concept was based on Qur'an, humans as khalifatullah who was subject to the creator, while Ki Hajar's thinking was based on local culture, attention to students with special needs, where the Sekolah Alam's concept provides more recognition for this group and teaching for minority group where Ki Hajar pays more attention than Sekolah Alam

Key words: Sekolah Alam The Thought of Ki Hajar Dewantara, Philosophy of Progressive Humanism

Introduction

Educational philosophy has made an important contribution to the development of education that is more humane to humans and instills awareness of the importance of human values (Pongoh et al., 2022) . Apart from being centered on humans as actors or subjects, educational philosophy actually prepares students to answer the future faced by students, not those faced by their educators. Humans are free, active, creative and very dynamic creatures (Saadah et al., 2022) . Progress is a word used by the philosophy of Progressive Humanism so that it places education as not only a process of transforming knowledge between teachers and students, but also the development of emotional values based on experience that cannot be separated from social context, beliefs and so on (Cahya et al. al., 2023) . Progressivism creates capable, mature and productive humans by prioritizing problem-solving skills (Sopacua & Fadli, 2022) .

Sekolah Alam emerged as alternative education with the concept of universal education based on existing resources where Sekolah Alam was established (Ningrum, Ifa Khoiria; Purnama, 2019) . As an alternative school, of course Sekolah Alam has its own concept and philosophy as a form of criticism of educational institutions in Indonesia. Education so far emphasizes cognitive aspects only but does not emphasize affective or psychomotor aspects. Sekolah Alam believes that every child is a unique individual so a liberating and independent education is needed (MP Safar, 2022) . Based on this philosophy, there are four pillars of Sekolah Alam, namely, the moral pillar, the leadership pillar, the logic pillar and the business pillar (M. Safar, 2021) . Apart from that, sekolah alam places humans as managers of the universe so that it runs in balance and utilizes nature as learning material for students (Triyani et al., 2016) . Slowly but surely, Sekolah Alam are slowly spreading throughout the archipelago. There are more than 1000 Sekolah Alams and 50 of them are in Jabodetabek (Ichsan, 2021) where these schools form a network called the Network of Sekolah alam Nusantara (JSAN).

The Merdeka Curriculum currently being implemented by the government actually absorbs Ki Hajar Dewantara's educational thoughts. Ki Hajar provides ample opportunities for students to explore themselves. According to Ki Hajar, education must be adapted to human nature which is stored in the customs where the human lives and is domiciled. Customs themselves are not fixed but always develop according to time and place (Dewantara, 1977) . This philosophy eventually became known as among philosophy with its jargon "ing ngarso

sung tulodo, ing madyo mangunkarso, Tut Wuri Handayani". Ki Hajar's concept of education is education that liberates, thinks and acts independently (Tarigan et al., 2022) . Ki Hajar implemented his thoughts through the Taman Siswa educational institution. The student garden itself is intended by Hajar as a place full of joy where students can learn what they like according to their abilities. The among system implemented by student gardens also emphasizes students as the main focus (Irawati et al., 2022) .

These two concepts are very interesting because if placed in the context of their respective times, both Sekolah Alams and student parks are alternative education and a form of criticism of mainstream education. Student gardens emerged as a form of resistance to colonial education, so they faced tough challenges, especially when faced with the rules of "wilden scholen" and "Goeroe Ordonantie". On the other hand, the Sekolah Alam is also a form of criticism of education that emerged at the end of the 20th century and has developed until now. It is common knowledge that Sekolah Alams often receive scorn from society or do not receive permission from the government because their concept is outside the "usual". However, by reflecting on the independent curriculum, Alam School feels that the ideas it has been fighting for so far have received attention and been recognized by the government. This is certainly something interesting considering that the independent curriculum itself originates from the thoughts of Ki Hajar Dewantara, not the concept of a Sekolah Alam.

The author has not yet found a comparative study between the concept of the Sekolah Alam and Ki Hajar's thoughts in a review of progressive humanist philosophy. However, several studies on Sekolah Alams have been carried out by researchers. Such as Mira Purnamasari Safar's research regarding the development of an independent curriculum based on Islamic practice in a Sekolah Alam (MP Safar, 2022) , analysis of Sekolah Alams with in-situ development in coastal areas carried out by Triyani et al. (Triyani et al., 2016) , the concept of Sekolah Alams and entrepreneurship schools in facing the competitive world of education carried out by Kholik and Laeli (Kholik & Laeli, 2020) , analysis of the moral curriculum as one of the pillars of Sekolah Alams carried out by Fatmawati and Yuzrizal (Fatmawati & Yuzrizal, 2020) and a book written by Ifa Khoiria Ningrum entitled Sekolah Alam (Ningrum, Ifa Khoiria; Purnama, 2019)

In the field of Ki Hajar Dewantara's own thoughts there are several studies such as those conducted by Ariyandi Batu Bara (Bara, 2022) , Tarigan (Tarigan et al., 2022) , Desy Irawati (Irawati et al., 2022) and research by Anas Fitria Saadah (Saadah et al., 2022) . The philosophy of progressive humanism is used to examine these two concepts. Research related to this philosophy includes, among others, Atika Cahaya (Cahya et al., 2023) , Ahmad Kosasih (Kosasih, 2022) , Jems Sopacua (Sopacua & Fadli, 2022) , Jenilan (Jenilan, 2018) .

This research analyzes the concept of Sekolah Alam education and the thoughts of Ki Hajar Dewantara in reviewing the philosophy of Progressive Humanism. The questions that arise in this research are: first, how is the concept of Sekolah Alam viewed from progressive humanist philosophy? secondly , what are Ki Hajar Dewantara's educational thoughts from an overview of progressive humanist philosophy and thirdly, what are the points of similarity and difference between the two?

Research Methods

The research method used is a literature review to obtain and present the latest understanding of a topic. This method is used to find answers to a problem or different perspectives on a topic (Isnaintri et al., 2023) . Kitchenham provides a more detailed definition of a literature review as a researcher's effort to identify, evaluate and interpret relevant research related to a particular question, a particular topic or a phenomenon (Siswanto, 2010) . The data used is several studies found on Google Scholar which are divided into three topics, namely the Sekolah Alam topic and the thought topic of Ki Hajar Dewantara and the topic of progressive Humanism philosophy.

From the data collected, there are 12 studies that directly relate to the theme raised by this research and several research results that do not directly relate to this theme. After identification and evaluation, interpretation is carried out to fill in the gaps in previous research (Ridwan et al., 2021) . The data that has been found is then analyzed using the Miles & Huberman interaction model. The stages include: First, data collection using search keywords according to the research topic, second, data reduction or selection focused on the available data and then analyzed, third the data is presented in table form and fourth is data processing until relevant results are obtained with research topics (Isnaintri et al., 2023) .

Result and Discussion

Sekolah Alam Concept

The result of this research is an analysis of articles related to the concept of Sekolah Alams and Ki Hajar Dewantara's educational thoughts seen from the perspective of progressive humanism. From the results of data collection, there were 7 research articles related to Sekolah Alams. Topics related to Hajar Dewantara and his educational thoughts are 4 articles and research regarding the philosophy of progressive humanism is 3 articles. To review further and support the analysis in this research, 6 books were used.

In table 1, the grouping of articles and books based on the Sekolah Alam concept is presented. Sekolah Alams emphasize the moral curriculum as the main focus in developing student character. Apart from that, the concept of eco-education (Yunansah et al., 2020) which brings students closer to the surrounding environment

(Sagala et al., 2019) is part of the concept of learning with nature (Rahmi et al., 2021) . Liberating humans and humanizing humans is a motto applied in Sekolah Alams with inclusion programs for children with special needs (Nurvitasari et al., 2018) based on philosophical, juridical, pedagogical and empirical foundations (Nurfadillah et al., 2022)

Table 1 Literature about the concept of Sekolah Alams

Journal Name	Researcher	Research result
Medan State University Thematic Journal	Fatmawati and Yuzrizal	The moral curriculum at the "School of Universe" (SoU) Sekolah Alam aims to develop good attitudes and character for each student. The value of a human being that is assessed is his character (piety) not the value of the lessons he received. The morals curriculum gets a large portion in school education compared to other pillars/curriculum. The morals curriculum has three dimensions, namely the dimensions of morals towards God, morals towards fellow human beings, and morals towards the surrounding environment. The moral dimension of worshipping God through worshipping Him through worship rituals such as prayer , fasting and so on. Morals towards fellow human beings are mutual respect and appreciation for fellow human beings and morals towards the environment are showing concern for the environment.
EduHumaniora: Journal of Elementary Education	Hana Yunansah, Kuswanto, Fauzi Abdillah	The focus of this research is eco-pedagogy at Bandung Sekolah Alams. Eco-pedagogy in Sekolah Alams encourages students to think critically about sustainable development. This is done in several ways. First , learning is carried out by integrating subjects (thematic), second, carrying out good habituation activities which are carried out every day at the third school, through learning support programs with special Sekolah Alam programs. Sekolah Alam education is education that is full of ecological values
Garut University Education Journal, Faculty of Islamic Education and Teacher Training	Laili Rahmi, Rina Juliana, Dedi Yuisman, Mualimin, Ulfa Adilla	This research dissects the Learning with Nature method carried out by the Nature School. The characteristics of learning with nature according to the findings of this research are: First, learning is based on in-situ development where the school is established. Second, giving a place to local wisdom in learning, third, learning with the concept of exploration, fourth, encouraging students to explore to discover new things, and finally Learning from Maestro or "Outing". This research also highlights the implementation of the 4 pillars of Sekolah Alams, namely the pillars of morals, leadership, logic and business at the Muara Bungo Jambi Sekolah Alam
Department of Architecture Student Journal	Triyani Indrahapsari, Agung Murti Nugroho, Beta Suryokusumo.	This research dissects the Sekolah Alam that emerged from the initiative of Bajulmati village residents by relying on natural resources around their environment. There are four functions of Sekolah Alam buildings. The first is the educational function and this is the main function, supporting functions such as buildings such as prayer rooms, libraries, management functions related to office buildings, as well as service functions. The uniqueness of the Bajulmati Sekolah Alam, apart from arising from the initiative of residents, is that the buildings are made from natural materials obtained from the surrounding area so that the buildings are cheaper amidst the difficulty of access to this village.
Journal for the Education of Gifted Young Scientists	Rumadani Sagala, Prasart Nuangchalerm, Antomi Saregar R. Ahmad Zaky El Islamu	This research focuses on environmentally friendly education at the Lampung Nature School. It starts from the idea that Sekolah Alam is not a name but rather a "concept". According to the findings in this research,

		Sekolah Alams do learning not in nature, something that is still often misunderstood, but learning together with nature. The learning model is a thematic - integralistic learning model where concern for the environment is fostered. The programs used include green labs, anti-smoking campaigns, no burning of waste, and so on
Masaliq Journal of Education and Science	Septy Nurfadillah, Lailatus Saadah, Ajeng Putri Cahyani , Aqila Fadiya Haya, Salsabila Nabira Rachma, Nida Umayyah , Huzaemah	This research focuses on describing the foundations of inclusive education in Sekolah Alams. As is known, Sekolah Alams accept children with special needs with a spirit of openness, diversity and equality . The foundations used by Sekolah Alams in implementing inclusive education are religious/philosophical foundations taken from verses of the Koran, empirical foundations, juridical foundations and pedagogical foundations that refer to government regulations, especially those related to children with special needs.
Indigenous Journal	Siti Nurvitasari, Lisa Zakia Azizah, S. Susarno	The concept of inclusive education at the Ramadhani Kediri Sekolah Alam is first, the among system which is Ki Hajar Dewantara's educational concept, by strengthening kinship and focusing on students' natural nature. Second, there is a derivative concept of the among concept, namely education that liberates humans. humanizing humans where children with special needs are seen as humans created by God who are not discriminated against and receive learning according to their interests and talents

Figure 1 : Literature about the concept of Sekolah Alams

Based on the research results presented by the studies above, it can be concluded that the concept of Sekolah Alams is taken from the Al-Qur'an. Further studies state that in the Sekolah Alam concept, the main goal of education is to produce khalifatullah on earth by understanding how to worship Allah SWT, how creatures worship Allah SWT and knowing how to become leaders (Murdiani, 2009) . Furthermore, from this basic concept, the Sekolah Alam reduces it to four pillars of education, namely the moral pillar, leadership pillar, logic pillar and business pillar (M. Safar, 2021) . Research by Triyani Indahapsari et al (Triyani et al., 2016) , implies that providers of Sekolah Alam education are not just individuals or professionals. Sekolah Alams can emerge from community community initiatives which are one of three educational centers according to Ki Hajar Dewantara.

The four pillars of the Sekolah Alam are reduced to a curriculum with their own methods. Such as the moral pillar with a moral curriculum using the exemplary and habituation method, the logic pillar with the logic of knowledge curriculum using the Learning with Nature method, the leadership pillar with the "leadership" curriculum using the outbound method and the business pillar using the maestro learning method (MP Safar, 2022) . In these four pillars, the moral pillar dominates and animates all pillars. Morals for Sekolah Alams are not limited to ritual manifestations such as prayer, fasting and other special acts of worship, but are divided into three, namely morals towards God, morals towards others and morals towards the environment (Fatmawati & Yuzrizal, 2020) .

The issue of sustainable lifestyles or sustainable development is an issue that has been raised since the beginning of the nature school. Eco-pedagogy motivates students to think critically in protecting nature. The concept of nature school related to protecting nature is derived in several methods, including through thematic integration learning (Yunansah et al., 2020) . Technically, learning uses the themes contained in the spiderweb and lesson plan (Suhendi & Septriana Murdiani, 2012) . The nature school tries to understand the biodiversity that exists in Indonesia, where one region is different from another . By using the biodiversity of the area where the school is located, Sekolah Alams have different advantages . The approach is to utilize natural resources by saving, studying, using and conserving. (Suhendi & Septriana Murdiani, 2012) .

Sekolah Alams view that each student is unique and has their own talents. According to Howard Gardner, there are several types of intelligence such as visual-spatial, mathematical logic, musical and rhythmic, interpersonal, intrapersonal, kinesthetic, verbal linguistic, and natural intelligence (Chatib, 2009) . The technique used by Sekolah Alams to understand students' interests, talents, intelligence and learning styles is Talents Mapping. In talent mapping, humans are not perfect but have potential that can be developed. Talents Mapping uses the principle of "sharpening the ax on the sharp part" to understand the sharp part where Talent Mapping exists (Royani, 2017) . This makes it easier to implement student-centered learning.

Inclusion classes are another example of "humanizing humans" implemented by Sekolah Alams. The among ki Hajar Dewantara system is strictly implemented in the inclusion program, where one student with special needs is accompanied by a special companion who acts as a tutor (Nurvitasari et al., 2018) . In this case,

students are grouped into two, namely whether students are capable of learning or capable of learning. If students are able to educate then they will receive learning related to cognitive skills, but if they are able to train, then what is strengthened is the student's skills by giving them lots of skills training.

Ki Hajar Dewantara's Educational Thoughts

To understand Ki Hajar Dewantara's educational thinking, there are several studies that will be analyzed in this assessment.

Table 2: Literature related to Ki Hajar Dewantara's thoughts in the field of education

Journal Name	Researcher	Research result
Tambusai Thought Journal	AB. Marisyah et al	Ki Hajar Dewantara's educational thinking is a system with the concept of three educational centers (family, school and community education) where his thinking is implemented in student education institutions. Ki Hajar took the traditional Islamic boarding school education system and implemented a dormitory system (paguron) at his school
Mahaguru: Journal of Elementary School Teacher Education	Mardinal Tarigan et al	Ki Hajar Dewantara's educational concept is an educational concept that liberates humans and the goal is self-independence. Freedom means that people have the right to choose to be whatever they want while still respecting the freedom of others. The concept of the among system has two things that need to be considered, namely first, education based on natural nature and the second is human freedom. To make this happen, Ki Hajar's 3 famous mottos need to be absorbed, namely Ing Ngarso sung tulodo, ing madyo mangunkarso tut wuri handayani.
JUPE: Mandala Education Journal		The among system that is thought by Ki Hajar Dewantara is expected to be able to balance the creativity, taste and initiative as well as the character of students. Ki Hajar's thinking itself was formed from three educational figures, namely Frobel, Montesori and Tagore. Frobel teaches freedom of opinion by using song and game methods. Montesori emphasizes the psychological development of students without burden from parents or teachers, while Tagore emphasizes student freedom and independence. The implementation of Ki Hajar's thinking is through the implementation of the Free Learning Curriculum developed by the government where holistic education is the goal, strengthening authority as it were and educating openness and flexibility.
International Conference on Tradition and Religious Studies	Ariyandi Batu Bara	This research highlights pragmatism in the world of education which views that the ultimate goal of education is materialism or money. With Ki Hajar Dewantara's theory, education is viewed positively because whether education is positive or negative depends on the person's own way of thinking. Fighting against pragmatism based on the concept of Ki Hajar Dewantara, according to this research, can follow the philosophy of wiraga, wikreati and wirama.
Eduscience Journal (JES)	Anas Fitria Saadah et al	This research highlights character education in Tamsisku (Kulon Progo student park) with a progressive educational philosophy. To implement character education, the first thing that the Tamsisku school does is recognize the potential of each student, plant plants and care for them independently, paint, do social service and so on.

Figure 2 : Literature related to Ki Hajar Dewantara's thoughts in the field of education

From table 2 above, there are at least three educational legacies of Ki Hajar Dewantara. First, the among system, second is the tricenter concept of education and third is the Taman Siswa educational institution (Marisyah et al., 2019). Ki Hajar further adopted traditional education culture, namely the Islamic boarding school system where students who study are trained in dormitories. According to Ki Hajar Dewantara, this boarding school system is able to accommodate family education, balai-wiyata education and youth movements (Dewantara, 1977). In the among system, students are given the freedom to learn and channel their interests and talents. This is of course at odds with authoritarian education where education focuses on the teacher and what the teacher wants, rather than focusing on the students.

With the concept of three educational centers, Ki Hajar Dewantara completely rejects the notion that education is school and school is the only education. Family and community education are also inseparable. If school education is separated from family education, family education will be lost and submerged by school education which prioritizes intellectual abilities. Likewise with public education. Ki Hajar Dewantara saw that there was a danger in youth education so that the environment which seemed to be separated from family and school education was drawn into a single unit (Marisyah et al., 2019).

Apart from the three educational centers, there is also the tri-con theory which was coined by Ki Hajar. First, continuity, that culture or the nation's lifeline is continuous. Second, concentric, that is, in developing a culture it must be inclusive, but on the other hand, it also needs to foster a critical and selective spirit. Third, Convergence, the building of world culture into one whole without sacrificing one's own cultural identity (Tarigan et al., 2022). To realize the among system, two principles are needed that educators must be aware of, namely natural nature (fitrah) and human independence and freedom. According to Ki Hajar Dewantara, education must create a balance between creativity, taste, initiative and character

The methods used in educating students include first, giving examples (voorbeeld), second, habituation (gewoontevorming), third, teaching (leering), fourth, commands, coercion and punishment, fifth, behavior and sixth, physical and mental experience. This method is adapted to the age of the students. Students aged 1 to 7 years (childhood) use the first and second methods. Students aged 7-14 years used the third and fourth methods and students aged 14-21 years used the fifth and sixth methods (Dewantara, 1977). These three periods of education are called Wiraga for children aged under 8 years where children move actively to explore and satisfy their curiosity, the second is Wiraga for children aged 9 to 16 years where teachers introduce nature, society, literature and social life in at home and abroad, the third is Wirama for students aged 17 years and over where education is organization, independence, understanding foreign ideas and managing a company (Bara, 2022).

Character education is education that is currently being proposed, in a narrower sense, Ki Hajar Dewantara's ideas are implemented in student parks by recognizing the potential of each student as a form of understanding the student's natural nature. Apart from that, planting and caring for plants is another action used to hone character education (Saadah et al., 2022)

Meeting Points and Differences Based on the Philosophy of Progressive Humanism

The true philosophy of education is deep thinking about how humans express their freedom in learning, humanize humans and develop and actualize themselves with all the unique potential that humans have individually (Jenilan, 2018). The philosophy of humanism itself considers humans as the center of education and provides space for expression according to their potential. This philosophy was born as a response to the flow of behavioral psychology and psychological analysis in the 1950s (Cahya et al., 2023).

Meanwhile, the philosophy of progressivism itself emphasizes the word "progress", breaking away from authoritarian attitudes and indoctrination and absorbing democratic values and respecting students' abilities more (Sopacua & Fadli, 2022). Even though the philosophy of progressivism actually emerged first, the philosophy of humanism uses most of the principles of progressivism philosophy such as student-centred learning, the role of teachers which is no longer central (authoritative), education that leads to democracy and cooperation. There are 3 things that are the emphasis on the philosophy of progressive humanism, namely not being tied to formalism, routine and bureaucracy, focusing on the interests and needs of students where learning methods are adapted to that and emphasizing teaching professionalism (Wasitohadi, 2012)

Ki Hajar Dewantara's school of nature and thought have points in common, including :

First, the issue developed by both is the same, namely education based on natural nature, giving rise to the logical consequence that students become the center of learning where the teacher's role is as a facilitator (pamong). Second, by using the scalpel of progressive humanism, the concept of Sekolah Alams and student parks initiated by Ki Hajar Dewantara is actually a criticism of mainstream education at that time. Each school developed a concept that was more democratic, less authoritarian and cooperative with the needs of each student. Third, humanizing humans where these two school thoughts and concepts do not see students as static and the same creatures. If there are 20 students in a class, they will be faced with 20 people with different intelligences, different needs and different potentials. Fourth, emphasize education on morals, leadership, logical knowledge and entrepreneurship. In the Sekolah Alam concept, these four are part of the school's "core values", while in Ki Hajar Dewantara's mind, these are included in the three educational concepts of wiraga, wikreati and wirama. Fifth, having attention to the environment where Sekolah Alams make the environment in the school a biodiversity / in situ development which stores millions of knowledge to be used as teaching material for students and places parents and the community as learning partners. In Ki Hajar Dewantara's thinking, this is known as the tricenter of education, namely family education, education in society and school education.

Meanwhile, the points of difference between the concept of the Sekolah Alam and Ki Hajar Dewantara's thoughts are: First, the Sekolah Alam refers to the Al-Qur'an and Sunnah in formulating their big concept which departs from three philosophical questions, how individuals worship Allah SWT, how creatures worship Allah SWT and how to become a khalifatullah rahmatan lil'alamin. Meanwhile, in Ki Hajar Dewantara's thinking, it refers more to culture, where culture is the place where the nature of every people's existence is stored. Ki Hajar was also strongly influenced by Montessori thought which emphasized education on student development and Rabindranath Tagore's thought which stated that learning should be centered on nature. Second, along with the development of psychological science and the growth and development of students, the phenomenon of children with special needs with various obstacles such as ADHD, autism, intellectual disability and so on has also been discovered. Sekolah Alams pay special attention to these students by establishing inclusive schools. In the Sekolah Alam concept, God cannot possibly create a failed product, only we fail to understand the product created by God. Meanwhile, in Ki Hajar Dewantara's educational thinking, this matter has not received much attention. Third, Ki Hajar Dewantara paid more attention to minorities, both ethnic and religious. Meanwhile, Sekolah Alams are closer to Islam and accommodate the majority of Muslim students, although in some places there are Sekolah Alams with a pluralist, nationalist pattern that accept students of all religions.

Conclusion

Based on the description of the research above, it can be concluded that in reviewing the philosophy of progressive humanism there are points of similarity and difference between the concept of the Sekolah Alam and the thoughts of Ki Hajar Dewantara. At least the researchers found five points of similarity, namely, first, both have the concept of humanizing humans, education based on natural nature (fitrah), education that is democratic and not authoritarian and takes sides with students' needs, emphasizes education on morals, leadership, logic, and entrepreneurship (self-reliance) as well as involving families and communities in the education process.

Meanwhile, the point of difference between the concept of Sekolah Alams and Ki Hajar Dewantara's thoughts, researchers found three things, namely first, Sekolah Alams are based on Islamic teachings while Ki Hajar's thoughts are based on culture, second, special attention to students with special needs which is emphasized more by Sekolah Alams and third, education for minorities where Ki Hajar Dewantara paid more attention to them than Sekolah Alams

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