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KI HAJAR DEWANTARA'S EDUCATIONAL PHILOSOPHY AS AN EFFORT TO STRENGTHEN HISTORICAL LITERACY IN THE INDUSTRIAL REVOLUTION ERA 4.0

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Abstract

Ki Hajar Dewantara emphasized that teachers encourage their students to follow the right path by inspiring and motivating them with the right thoughts. Once students are moving on the right track, teachers should try to seek every opportunity for advancement for them without much interference. Education is a demand in the life of growing children. The purpose of education is to guide all the natural forces that exist in these children so that they as human beings and as members of society can achieve the highest safety and happiness. Education is the key to success in entering the 4.0 industrial revolution and can also shape the nation's character. Writing this article uses qualitative research methods because it wants to explore descriptive phenomena that cannot be quantified. Thus, qualitative research is not only an attempt to describe data but a description of the results of valid data collection, namely through in-depth interviews, observation and documentation. The data collection tool or research instrument is the researcher himself, who immediately goes into the field.



INTRODUCTION

According to Ki Hajar Dewantara, Education and teaching cannot be separated and stand alone because teaching is part of Education. Teaching is an educational process in giving knowledge or benefiting children's life skills physically and mentally. While education provides guidance for all the natural strengths that children have so that they are able to achieve the highest safety and happiness.

Ki Hajar Dewantara believes that in order to create civilized Indonesian people, education is one of the main keys to achieving this. The role of the educator is likened to a farmer whose job is to care according to the needs of each plant so that it grows and bears fruit well.

The emphasis here is of course that different types of plants are treated differently. This means that we as educators must be able to serve all forms the needs of students' different learning methods (child-oriented). Educators must be able to give freedom to children to develop ideas, think creatively, develop students' talents/interests (free learning), but that freedom does not mean absolute freedom, it is necessary Guidance and direction from the teacher so that children do not lose direction which endangers their future.

An educator must be open and follow the current developments. But an educator also has to be able to sort things out because not all new things are good, so they need to be aligned. Skills such as finding, processing, and conveying information must be included in the learning process, especially learning history.

Learning history raises various historical facts that are diverse and provides various points of view in a presentation of historical events that adhere to historical facts

Historical literacy is useful in directing students to be able to manage information on past events well so that they can achieve learning goals. Strengthening historical literacy in learning history can be obtained from various sources such as books, newspapers, articles, archives, documents or even relics from ancient times, for example inscriptions or artifacts

The era of the industrial revolution 4.0 in the field of education guided students to be able to develop creativity and taste as expressed by KI Hajar Dewantara.

The paradigm in the era of the industrial revolution 4.0 will appear major changes and three things will be built, namely ways of thinking, believing and how to behave. In the era of the industrial revolution 4.0, new literacy is needed by using data analysis as a whole and synergizing students' potential to form communication, collaboration, critical thinking, creative and innovative skills

METHOD

A. Data source

The data or information collected and studied in this study is in the form of qualitative data extracted from various sources, formulated in detail regarding the type, what and who are directly related to the type of information (Sutopo, 2006: 180). Sources of data used in this study include:

- 1). Informants or resource persons.
- 2). Events.
- 3). Archives and Documents.

Data collection activities in this study were carried out by searching and collecting in the library and at Karanganyar High School.

B. Data Collection Techniques

In accordance with the qualitative research and the types of data sources used, the data collection techniques used in this study are:

- 1). In-depth interviewing

Benny and Hughes (1956: 138), stated:

Interviews are not just a tool or a study (study). Interviewing is an art of social skills, the role we play gives pleasure and satisfaction. Relationships that take place and continue to provide preoccupation, so we try to keep on mastering it. Because roles provide pleasure and preoccupation, those who are dominant and dominated will inspire enthusiasm for the interview to take place.

The interviews were conducted in an unstructured manner, the main objective being to be able to present present-day constructions in a context regarding persons, events, activities, responses, and forms of involvement. The interviews in this study were flexible and open, not in formal situations, and could be



repeated with the same informant (Sutopo, 2006: 69). The in-depth interview technique places the subject under study as an informant rather than as a respondent.

2). Direct observation

Observation aims to extract data from data sources in the form of events, activities, places and objects. The researchers' observations in this study were only passive observers. Researchers observe and gather information about the behavior and conditions of the research environment according to actual conditions (Sutopo, 2006; 76). The researcher has absolutely no role as anything other than as a passive observer, but the researcher is really present in the context.

3). Review documents and archives (content analysis)

Written documents and archives are data sources that have an important position in qualitative research. According to Yin (in Sutopo, 2006), content analysis is a way to find various things according to the needs and objectives of the research. This technique needs to be realized that researchers do not just record important contents written in documents or archives, but also about their implied meaning.

C. Sampling

Sampling relate to the selection and limitation of the number and types of data sources to be used in research. In this study the sampling technique used was purposive sampling. The purposive sampling technique has a tendency for researchers to choose informants who are considered to know the information and problems in depth and can be trusted to become a solid source of data (Sutopo, 2006: 64). This sampling is purposive sampling, because it tends to represent the information.

D. Literature Research Methods

The analysis process in qualitative research is carried out from the start together with the data collection process. The analysis technique in this study is inductive in nature, namely an analysis technique that is not intended to prove a prediction or research hypothesis, but the resulting conclusions are formed from the data collected.

1) The nature of inductive analysis emphasizes the importance of what actually happened in the field which is specific based on the characteristics of the context. The inductive analysis used is an interactive analysis technique, with interactive analysis it compares the data obtained through interviews with the results of observations as an effort to consolidate conclusions. The results of these conclusions must be related to the various variables contained in the formulation of the research problem. Therefore the process of analyzing qualitative research is also often referred to as constant comparison (Sutopo, 2006: 107).

2) In interactive analysis, there are three components that a qualitative researcher must understand, namely data reduction, data presentation, and drawing conclusions. These three components must be interrelated.

a). Data reduction

It is a process of selecting, focusing, simplifying, and abstracting the raw data contained in field notes. This process continues throughout the implementation of the research.

b). Data presentation

It is an assembly of information organizations, a description in the form of a complete narrative about Ki Hajar Dewantara's philosophical thoughts as strengthening historical literacy in the Industrial Revolution Era 4.0 so that research conclusions can be made.

3). conclusions

From the initial stage of data collection, the researcher must have begun to understand the meaning of the things found by recording statements, patterns, and possible configurations of various proportions.

FINDINGS AND DISCUSSION

1. Implementation of Ki Hajar Dewantara's Thoughts in the Industrial Revolution 4.0

In the development of the ongoing learning system, there are many models, methods and learning media based on information technology (internet). These various things are aimed at increasing the success of students, especially in learning history. Learning history, which incidentally focuses on material and text, makes an IT-based learning system very appropriate in the era of the industrial revolution 4.0.



Based on observations during face-to-face meetings in class, advances in science and technology, especially in the use of cellphones / cellphones which should make it easy for students to add to their understanding in studying history learning.

Students should have good knowledge, understanding, and insight into historical material, as well as the ability to do strong analysis in studying past events and be able to relate them to present events. In fact, the availability of technological advances, especially in the use of mobile phones in class, in historical discussions looks stiff and monotonous, so it can be concluded that historical text material obtained online via smartphones tends to be textual. As a result, students' level of analysis and understanding of historical events is also low, because they are not followed by contextual analysis.

Technological advances in the era of the industrial revolution 4.0 have provided broad access to various discussion materials, students have quite a lot of references using IT-based learning media as much as possible. It is hoped that students will be able to improve their analytical skills and broaden their horizons, so that the discussion takes place quite intensely and has good quality.

Challenges for the advancement of industrial revolution technology need to be prepared and support the advancement of education. The educational philosophy taught by Ki Hajar Dewantara is considered very relevant to the progress of science and technology in the era of the industrial revolution 4.0.

The among system is an education system taught by Ki Hajar Dewantara which aims to produce independent human beings who are able to regulate themselves in thinking and acting, as well as human beings with personality and character (le Febre, 1952:12-13). Education with the among KI Hajar Dewantara system has creativity, taste, and intention, where the development of the whole person demands the development of all powers in a balanced way (Br. Theo Riyanto, 2004).

Technological advances in the era of the industrial revolution 4.0 have indeed made human life easier. Marked by the invention of the machine and the start of automatic production, production has multiplied and cut time and costs. These various conveniences have a major impact on human life, because it reduces the use of human power significantly. As a result, there is an increase in the number of unemployed, it is necessary to have a development paradigm that not only increases human capabilities in the field of technology, but also increases human mentality (Banu Prasety, et al, Tth: 25), where one of the human mentalities is built through educational development.

Educational institutions must be able to answer these challenges by adjusting the orientation of education to produce superior human beings with character. Based on RI Law Number 20 of 2003 concerning National Education System Chapter II Article (3) it is stated that national education functions to develop abilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students so that people believe and fear God The Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (Afnil Guza, 2009: 5). That goal is said that humans as human beings have the identity of the Indonesian nation (Hendra Suwardana, 2017: 106).

The western system of education, basically is regering, tucht and order (command, punishment and order). Ki Hadjar Dewantara assessed that education like this could cause damage to students' morals, because children experience coercion on their inner life. This system can also cause children to always be under coercion and punishment that is not commensurate with their mistakes.

Ki Hadjar Dewantara disagreed with an education system that builds children's character by means of orders, coercion on the child's mind, coercion to be orderly and coercion to be polite. Ki Hadjar Dewantara argues that if you imitate this way, you cannot form someone who has a personality (I Putu Ayub Darmawan, 2016: 126). According to KI Hajar Dewantara, education must be able to uphold joy and open up the strength of the mind and character of children, that is why he prioritized education with the among system (Dewantara, 1957: 21-23).

The word among comes from the word Momong in Javanese which means caring with sincerity and love and transforming habits or getting used to doing good things accompanied by prayer and hope. The results of upbringing with love will make children become good children and always be on the path of truth. Among in Javanese also has the meaning of giving examples of good and bad things without taking away



children's rights so that children can grow and develop in an independent inner atmosphere according to their foundation. Ngemong in Javanese means the process of observing, caring for, and keeping children able to develop themselves, be responsible and discipline based on the values that have been obtained in accordance with their nature (Rahardjo, 2018: 71).

According to Ki Hadjar Dewantara, the condition for guiding children to become truly independent people both physically and spiritually is by freeing the child's mind, mind and energy. However, you should not prioritize the child's intelligence so much that you override the child's feelings. According to Ki Hajar Dewantara, children's thoughts and feelings must be balanced and support each other. Therefore, the compassionate and fostering method of the among system is the right thing to develop in students.

Among Ki Hajar Dewantara's system, students should develop creativity, taste and initiative. Creativity and intention are terms often heard and expressed by founding father Soekarno that as a complete Indonesian human being, in life there must be harmony and balance between creativity and intention. And this was also expressed by KI Hajar Dewantara in explaining the concept of education, that copyright and intention are simple terms but need to understand the deep meaning contained therein. The existence of creativity and intention is also related to the true human essence in its application to everyday life, especially related to the development of the industrial revolution era 4.0. Every individual who still wants to have self-existence in global competition must prepare mentally and skills that have a competitive advantage over others (Hendra Suwardana, 2017: 103).

2. Strengthening Historical Literacy in the Industrial Revolution Era 4.0

Information literacy is the ability to find, evaluate and use the information needed effectively (Hasugian, 2008), (2) Digital scholarship is an element that includes the active participation of digital media users in academic activities to make information from digital media as data reference (Stefani, 2017), (3) Learning skills is learning effectively with various technologies that have complete features for formal and informal learning activities, (4) ICT literacy or what is called information and communication technology literacy which focuses on ways to adopt, adapting and using information and communication technology-based digital devices and media, both applications and services. (5) Career and identity management related to ways of managing identity online. A person's identity can be represented by a number of different avatars that are capable of performing relationship with more than one party at almost the same time (Damayanti, Maria Nala; Yuwono, 2013), (6) Communication and collaboration is a form of active participation in learning and research through digital networks, and (7) Media literacy or media literacy includes critical reading skills and creative academic and professional communication in various media. The existence of media literacy makes the public not easily deceived by information that at a glance fulfills and satisfies their psychological and social needs (Rianto, 2016)

Industry 4.0 provides many benefits, but also has challenges that must be faced. Drath and Horch (2014) argue that the challenges faced by a country when implementing Industry 4.0 are the emergence of resistance to changes in demographics and social aspects, political instability, limited resources, risks of natural disasters and demands for the application of environmentally friendly technologies. Another challenge faced is the individual/human aspect. Humans / individuals must be able to compete and improve expertise in various aspects of life. According to Jian Qin et al (2016), there is a fairly wide gap in terms of technology between the conditions of the industrial world and the conditions expected in the industrial revolution era 4.0. According to Zhou et al (2015), in general there are five major challenges that will be faced in the industrial revolution era, namely aspects of knowledge, technology, social, economics and politics. To face these challenges requires large, well-planned and strategic efforts from several groups, for example academics and practitioners. Kagermann et al (2013) stated that the involvement of academics is needed in the form of research and development to realize the Industrial Revolution 4.0.

According to Kuntowijoyo, Indonesian historians need to make history as "social criticism", so that history as a result of a reconstruction and its historians are not just tools of justification and ivory towers, or only able to dialogue with themselves and fear oppression and political prevalence (Purwanto, 2006 :47). Based on this view, a person who studies history with open access to various historical sources due to the development of information technology can think more critically and is expected to be able to carry out



deconstruction. It is this transformational critical education that can be used in various educational perspectives such as curriculum construction, evaluation, application in learning to educational research (Widja, 2012: 3). History as a science always tries to be as objective as possible, or at least close to being objective. History is the development of the spirit in time, the spirit is "freedom", man is part of nature and part of the spirit (Hegel, 2005:xliv). Because history is a science, history is the result of reason, reason is a world law that occurs rationally (Hegel, 2005:15).

Various ways are needed to adapt to these changes, including the need for a continuous process of "historical literacy" both related to technological developments and knowledge of history and other scientific developments. Today's digital literacy is very much needed in the hope that the education and learning process will become more collaborative and elaborative. This aims not only to increase students' knowledge, but also to support them to strengthen their personality, and develop their potential to enter the world of work (Schuster, Plamannis, & Grob, 2015:10-14).

Marshall Maposa & Johan Wassermann, distinguish between "literacy in history" and "historical literacy". Literacy in history refers to the ability to read and write when studying history, while historical literacy implies that what a person gets from studying history should be adapted to the context of space and time (Maposa & Wassermann, 2009:62). therefore national education must be carried out contextually and functionally, education must be rooted in the aspirations and needs of the supporting community which is socio-cultural and natural environment that teaches students to increase historical literacy. The development of information technology has caused information on historical substance to become like a wild ball on social media, whether this is an attempt to straighten history or to bend history. Even though history does not need to be straightened out because history will straighten itself out

themselves (Puranto & Adam, 2005:12). Various information appears that brings a lot of thoughts about the past, so students need to increase historical literacy in order to get historical material that is not one-sided. For history teachers, in substance, there will be new challenges in conveying historical material by being equipped with a lot of historical literacy.

3. Ki Hajar Dewantara's educational philosophy as character building

Soewardi Suryaningrat is a descendant of royalty who is also a descendant of the clergy, because he is a descendant of Sunan Kalijaga. As a descendant of aristocrats and scholars, Soewardi Suryaningrat was educated and raised in a socio-cultural and religious environment. The religious atmosphere in the family environment is evidenced by the presence of mosques or mosques around the house to strengthen religion. Every Friday he prays at the mosque with the scholars. Soewardi Suryaningrat also received a lot of Islamic teachings from his father, Prince Suryaningrat. In addition to Islamic teachings, he also received lessons in the form of old teachings which were influenced by Hindu philosophy which was embedded in wayang stories. Lessons about literature, gending, and sound arts are given in depth (Darsiti Soeratman, : 15-16)

Suwardi Suryaningrat once received religious education at the Kalasan Islamic boarding school under the tutelage of K.H. Abdurrahman. Soewardi Suryaningrat's basic education was taken at the ELS Europesche Lagere School, which was originally only open to Dutch citizens in the Indies. Some of KI Hajar Dewantara's educational thoughts, namely, the first is the purpose of education. The purpose of education is education as a guide in the life of growing children, meaning that education guides all the natural strengths that exist in these children, so that they as human beings as well as members of independent individuals physically, mentally and spiritually. Personal freedom is limited by peaceful order in shared life, and this supports attitudes such as harmony, deliberation, tolerance, family togetherness, democracy, responsibility, and discipline (Mujito, 2014: 70). An independent human being is someone where they are able to develop as a whole and in harmony from all aspects of their humanity and are able to appreciate and respect the humanity of everyone (Widyastono, 2014: 131).

Second, for educators Ki Hadjar Dewantara provides some guidelines in creating a positive culture of an educator, which Tut wuri handayani revealed, behind a teacher must be able to provide encouragement and direction. Ing madya mangun initiative when in the midst of students, the teacher must create initiatives and ideas. Ing ngarsa sung tulada, when the teacher is in front, a teacher must set an example or be an example with good actions (Mujito, 2014: 69). This term is a pedagogic competency possessed by educators. Educators



understand students, experiences, abilities, and achievements. Using a variety of methods and media when teaching and shaping student competence. Furthermore, educators for Ki Hajar Dewantara consist of parents, teachers or leaders, including spiritual leaders, the role of the educator is as a facilitator and motivator (Yanuarti, 2017: 250). According to Ki Hajar Dewantara, teachers should be qualified individuals in terms of personality and spirituality, and then prepare themselves to become heroes and also prepare students to become defenders of the nation. What is prioritized as an educator first of all is its function as a model or exemplary figure, then as a facilitator or teacher.

Third, students should have the principle of individual independence. For KI Hajar Dewantara, independence or personal ability is intended so that students can freely develop creativity, taste, and initiative in the learning process. This is in line with the motto "Tutwuri Handayani". Which means following from behind and giving influence, the teacher following from behind means giving freedom to students without leaving supervision, so that students are not free without supervision but also not constrained or hampered in its growth and development as an independent human being (Dewantara, 2017: 4).

According to KI Hajar Dewantara, humans have spiritual power, namely creativity, initiative and work. The development of the whole person demands the balanced development of all powers. Education until now only emphasizes the development of creativity, but pays little attention to the development of taste and intention. Ki Hadjar Dewantara's thoughts were realized in a real way by directly implementing them at the Taman Siswa school as proof that the thoughts and goals he wanted to achieve were conveyed properly and in accordance with his hopes solely to educate the nation's life. As for the educational principles that he designed, they are contained as the principles of student parks as follows (Acetyena, : 35-37) The main way to prepare skills that must be easily pursued is the provision of self-preparation which can be followed through the path of education (long life education). Through education the key to success in entering the industrial revolution 4.0. Through education can also form the character of the nation. Educational institutions must be able to answer these challenges to produce superior human beings through the cultivation of creativity and intention.

In line with that creation of taste and intention in today's terms can be called a mental revolution. The mental revolution is a joint movement to realize the importance of increasing self-competence through education and increasing one's potential through training. According to Prof. Ermaya (2015) mental revolution essentially fills the human mentality with noble values (religious values, cultural tradition values and national philosophical values) on a large scale so that skills and abilities are formed as well as good character.

Therefore, through education with the application of the Among KI Hajar Dewantara system, it is hoped that it will develop superior human beings. Through increasing the ability to think and reason accompanied by feeling and having a strong will. Cipta is the result of a thought or reason process, while feeling rests on feelings, and intention is a strong intention or will from a person. The result of copyright and intention is that there is work, so work is a form of concrete action after the creation and taste process. Regarding industry 4.0 in the field of education today's students should develop a level of creativity and sense as expressed by K.I Hajar Dewantara.

The 4.0 industrial revolution is based on creativity, taste and intention. This paradigm will have major changes and three things will be built, namely ways of thinking, believing and how to behave. Among system education by building creativity and intention will build the potential for increasing self-potential in order to respond to the globalization era which has the character of the industrial revolution 4.0.

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