



Teacher in Ki Hadjar Dewantara's Perspective

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Abstract. Teachers have played a role in educating the nation long before Indonesia's independence. Unfortunately, various cases of violence occur in the world of teachers, the quality of teachers is also low, and sincerity in teaching is decreasing. The father of national education, Ki Hadjar Dewantara has paid great attention to educating prospective teachers or pamong by establishing Taman Guru. This research aims to reveal what role Ki Hadjar Dewantara played in preparing prospective teachers in response to Dutch colonial education and how the concept of teacher according to Ki Hadjar Dewantara. This research uses qualitative research with primary data sources in the form of writings and documentation from Ki Hadjar Dewantara, while secondary sources are relevant journals and newspapers or magazines. With a historical-philosophical approach, using content analysis, it was found that Ki Hadjar Dewantara saw that the education carried out by the Dutch colonizers had deviated from its noble goals. Education was used as a medium to perpetuate colonization. Ki Hadjar Dewantara believed in the important role of teachers in the process of educating the colonized nation, so he established Taman Guru to educate prospective pamong who had an independent spirit, were independent and had high fighting power. Meanwhile, the teacher according to Ki Hadjar Dewantara is a respected educator, teacher, guide, guide, caregiver and leader, has inner and outer sincerity, simplicity, exemplary to foster the strength of children's nature, both as individuals and members of society to achieve the highest happiness.

Keywords: Teacher, Ki Hadjar Dewantara, Taman Guru.

1. Introduction

Teachers are the key in all educational activities, without classes, buildings, equipment, and so on the education process can still run even in an emergency, but without teachers the education process is almost certainly impossible. As the spearhead of education, the quality of teachers must be the main concern of all parties. Teachers determine the quality of education, while education itself determines the progress of a nation. History teaches that the development and construction of advanced, modern, prosperous and prosperous nations are born from nations that have quality education systems and practices, [1].

Indonesia was able to convert its literacy rate from 5% to 92% due to the role of teachers [2]. Japan is a nation that respects and promotes education. When Hiroshima and Nagasaki were devastated after World War II by atomic bombs dropped by the allies in 1945, the first step taken by the Japanese government, Emperor Hirohito, was to ask and count how many teachers were left, not how many factories or weapons were left. Japan built its nation by preparing education with teachers in mind. Not only that, in pursuing the advancement of education and civilization, Japan always maintains its connection with its noble cultural heritage [3]. So in a relatively short time, Japan then quickly rose from destruction.

Earlier, in 1862, there was a highly influential group of teachers known as the Teachers' Consensus club. The main focus of the Teachers' Consensus club was to give teachers the opportunity to join forces and discuss various issues related to their work,

including teaching methods, student welfare, and school management. Issues such as social discrimination and the values of progress are also inevitably discussed in the forum [3]. Teachers have been the pioneers of change and awakened the indigenous intelligentsia in the public sphere in the early 20th century.

Unfortunately, today's reality shows many phenomena of deterioration in the quality of teachers. Cases of violence between teachers, teachers and students and students to teachers. According to the Ismail et al. report [4], a teacher at Bina Karya Larantuka Private Vocational School in East Flores, NTT, dipped a student's hand into boiling water. During 2022, there were 117 cases of violence involving teachers. There were 105 cases of sexual harassment, 65 cases of physical violence, and 24 cases of non-physical violence [5]. Similar cases continue to grow and the invisible ones are far more numerous.

Teacher competence is also still low. In 2016, the quality of education in Indonesia was ranked 62nd out of 69 countries. This is a concrete reflection of the quality and quantity of teachers in Indonesia, (news.detik.com). Low teacher competence is the cause of high levels of teacher violence against students. Teachers do not understand how to teach well. Instead of applying humanist learning models, teachers sometimes transform into monsters that threaten students' lives [6]. In terms of pedagogical competence, many teachers are unable to create a conducive learning atmosphere and are less able to arouse curiosity in students. Some studies also indicate that there are still many teachers who only deliver material according to the order and scope in the textbook, some even teach using student worksheets (LKS) without teaching the concepts and theories that should be [7].

Teachers' fighting power and willingness to sacrifice are also low and more pragmatic. Material motivation is more dominant than alleviating ignorance. This fact can be seen from the movement of private teachers to public schools in the PPPK program. Taman Siswa lost 857 teachers in 2022 due to the PPPK program. The spirit of educating without being influenced by material lure is not well passed on by the founder, Ki Hadjar Dewantara.

The record of the struggle for Indonesian independence cannot be separated from the main role of teachers. The resistance movement spearheaded by Kiai and teachers made the Dutch colonials suffer many losses [8]. Talking about the history and role of teachers for the Indonesian independence movement cannot be separated from the national education figure, Ki Hadjar Dewantara. He used the key medium of teaching or education. Soewardi Soeryaningrat or Ki Hadjar founded Perguruan Taman Siswa [9]. After Taman Indria, he established Taman Guru. Teachers are an important necessity for a colonized and underdeveloped nation. Teachers who have high fighting power who teach with sincerity and freedom of spirit.

Ki Hadjar Dewantara paid great attention to the preparation of teachers to create an independent education system. Taman Guru is a place to produce teachers who have an independent spirit and are sincere in educating. Therefore, the Indonesian people need to explore Ki Hadjar Dewantara's thoughts on teachers. What is the role of teachers in colonial education and what is the process of education of prospective teachers carried out by Ki Hadjar and how a good teacher is able to answer the challenges of the times. Ideas and concepts about teachers are actualized in today's context.

The concept of teacher is important to be reinterpreted, so that every prospective teacher truly realizes his choice to become a teacher. So that the glory of the teacher is not tarnished with behavior that is far from the attitude of a person who bears the status of a teacher. This research tries to see what role Ki Hadjar Dewantara played in preparing

prospective teachers in response to Dutch colonial education and how the concept of teacher according to Ki Hadjar Dewantara.

2. Method

This research is a Literature Review, using library research as the data collection technique. Data sources are taken from Ki Hadjar Dewantara's writings or documentation as primary sources. While secondary sources from journals, books and so on that review Ki Hadjar Dewantara's thoughts. The approach used is a historical approach, which traces and analyzes the historical context, development and views on teachers from Ki Hadjar Dewantara. The analysis used is content analysis, reduce and, triangular data.

3. Result and Discussion

3.1 Brief Biography of Ki Hadjar Dewantara

Ki Hadjar Dewantara was born Raden Mas Soewardi Soerjaningrat on May 2, 1889. He came from a royal family, Pura Pakualaman, Yogyakarta. Raden Mas is a Javanese title of nobility that is automatically attached to a male of noble descent from the second to the seventh generation of the closest king or leader who has ever reigned. He comes from a noble family, the grandson of Sri Paku Alam III, King of Pakualam Palace, while his father was named Kanjeng Pangeran Haryo (KPH) Surjaningrat. His mother was Raden Ayu Sandiyah who was the great-grandmother of Nyai Ageng Serang, a descendant of Sunan Kalijaga [10]. Born into a noble family, Soewardi's bloodline was that of a warrior leader (Paku Alam III) who strongly opposed the Dutch colonizers [3].

Soewardi's adolescence was influenced by Javanese literature, Islam, and discussions about teachings influenced by Hinduism with his father. Soewardi was accustomed to an artistic atmosphere that encompassed various branches, such as gending, sound art, and literature. Therefore, the decision to send the sons of the Paku Alam family to Dutch schools did not adversely affect Javanese national education. This was because the Paku Alam court always had teachers available to teach history, literature and art in the broadest sense [11].

When he was 40 years old according to the Caka year, Soewardi changed his name to Ki Hadjar Dewantara. The name Raden Mas Soewardi Soerjaningrat was dropped on February 23, 1928. Ki Hadjar's name was found in the series of discussions he often participated in. Soewardi was recognized by his peers as the most proficient in the themes of education, teaching and learning. The removal of the title of nobility aimed to allow Soewardi to freely associate with the people, both physically and in heart [10].

The change of name also had an impact on his attitude, which began to soften and cooperate. He also preferred the field of culture to politics. The world of teaching and education eventually became the path of choice that Ki Hadjar Dewantara took seriously. Ki Hadjar Dewantara itself means a teacher who teaches goodness, nobleness, and virtue [10].

Ki Hadjar Dewantara passed away on April 26, 1959, at his home in Mujamuju, Yogyakarta. On April 29, Ki Hadjar Dewantara's body was moved to the Taman Siswa pavilion. From the Taman Siswa pavilion, it was then handed over to the Luhur Taman Siswa Assembly. From the Taman Siswa pavilion, the body was sent to eat Wijaya Brata Yogyakarta. Ki Hadjar Dewantara's funeral ceremony was led by the Commander of the Diponegoro Military Command, Colonel Soeharto [12].

Ki Hadjar Dewantara received the Doctor Honoris Causa degree from Gadjah Mada University Yogyakarta in 1957. However, on April 26, 1959, Ki Hadjar passed away. Presidential Decree no. 305 dated November 28, 1959 established Ki Hadjar Dewantara

as the Father of National Education and his birthday on May 2 was designated as National Education Day.

3.2 Ki Hadjar Dewantara's Response to Colonial Education

Relying on teachers from government schools (Dutch schools), even though they have been given religious education, is not sufficient. Because teachers are required to be knowledgeable but also to be role models in all aspects of life. So a special institution was needed to educate cadres of kiai (teachers) who were intellectuals and intellectuals who were ulama who contributed to the good and progress of society.

At the beginning of the 20th century, Dutch colonial policy underwent a fundamental change in direction. Exploitation of Indonesia had begun to be abandoned and began to show statements of sympathy for the welfare of the Indonesian people. Ethical politics was rooted in humanitarian concerns as well as economic gain. The Dutch mentioned three principles that were considered the basis of the new policy: education, irrigation, and population transfer. The Dutch colonizers began to see Indonesia as a potential market whose standard of living needed to be improved. The need for Indonesian labor in modern companies began to be felt [13]. They needed cheaply paid workers who could ease the colonizers' economic burden. However, ethical politics was more about promises than implementation, and the essential facts of exploitation and subjugation did not change much.

As we know that during the O.I.C. (*Oost-Indische Compagnie*) era, the Dutch saw Indonesia only as an object of trade. They sought and took as much material profit as possible. All efforts were made to achieve this. Education and teaching were in the hands of Christian priests. Although there were instructions to provide basic education to the people such as reading, writing and arithmetic, it was limited to that and only to train people who worked in certain sectors. The aim was simply to increase the profits of Dutch companies [14]. To borrow Ki Hadjar's term, educated to become "craftsmen."

Ki Hadjar Dewantara saw three dangers in the education system organized by the Dutch East Indies government. First, there was high discrimination between natives and Europeans (Dutch). During the Napoleon Bonaparte era, in 1818, a kind of basic law was made called the *Regeeringsreglement*. In this *Regeeringsreglement*, attention to teaching was mentioned, but unfortunately it was never implemented. It was only later that the 1854 *Regeeringsreglement* contained articles on education and teaching. Among them is article 125 which reads, "*Het openbaar onderwijs vorm een voorwerp van aanboudende zorg van den gouverneurgeneraal*" which means that public teaching is a matter of constant concern to the governor general [14].

This provision seems all well and good, but it is the subsequent articles that show the true colonial character of the Dutch East Indies government. Article 126, for example, stipulates that it is permissible to teach European children freely (*Het onderwijs aan Europeanen is vrij*). Article 127 reads, "*Voldoend openbaar lager onderwijs moet worden gegeven overal, waar de behoefte der Europese bevolking dit vordert en de omstandigheden het toelaten*," which means that as much as possible there should be government provision of low-level instruction, which meets the needs of the European population [14]. No child of the European nation should be deprived of instruction.

Second, the purpose of education and teaching organized by the Dutch colonials was very pragmatic and perpetuated colonialism. Still in Ki Hadjar Dewantara's statement, some regents established schools in the district but only to educate prospective employees. The aims and objectives of education have not changed, solely concerned with the education of candidates for lowly civil servants. Third, the education system was nothing more than child colonialism. The education system only teaches

intellectuality, individualism, and materialism, which is far from the ideals of culture. Whereas education and teaching should nurture the growth of cultural seeds. The strong influence of colonial education had an impact on schools established by Indonesians themselves which could not escape the shackles of intellectualism, individualism, materialism and colonialism [14].

Ki Hadjar Dewantara saw that the education system inherited by the Dutch did not reflect the ideals of culture; emphasized the development of the mind while ignoring feelings; turned humans into soulless machines; and lacked the harmony between individuals and society that is highly valued in Indonesian tradition. As a result, Indonesian culture is threatened by individualism, egoism, and materialism that can damage the cultural soul and the balance of the wider world[3]. This was the impact of the ethical education sponsored by Abendanon, which created a Westernized Indonesian elite; an elite that was grateful and willing to cooperate, minimize government budgets, control Islamic fanaticism, and finally create a role model that would inspire the lower classes of Indonesian society [13].

After returning from exile in the Netherlands, Ki Hadjar was active in education and founded Perguruan Taman Siswa (*National Onderwijs Instituut Taman Siswa*), on July 3, 1922. The establishment of Perguruan Taman Siswa went through several preparatory processes. Ki Hadjar found that the education system in the Indies was already dualistic: The modern school system (Dutch) on the one hand and the pesantren-madrasah system on the other. With this reality, he was increasingly motivated to establish an educational institution that could realize what he had been thinking about since he was in the Netherlands, namely combining the positive sides of these two school systems [3].

An attempt at creative synthesis by taking advantage of Western thought in line with Eastern wisdom. It aims to liberate individuals from both Western materialism and oppressive local traditions, so that learners can actualize their potential in the context of collective demands. In this way, through selective cultural adoption, old traditions can be reworked to fit the future, giving Indonesian culture a resilient life force. Education is the root of progress and civilization, so it must be able to maintain a balance between tradition and innovation.

According to Ki Hadjar, education is an effort to advance the moral (inner strength), intellectual (mind), and physical growth of children, in accordance with nature and society. In Taman Siswa there is the "*Tringa* Concept" which consists of *ngerti* (knowing), *ngrasa* (understanding), and *nglakoni* (doing), meaning that the purpose of learning is basically to increase students' knowledge of what is learned, hone their feelings to improve their understanding of what they know, and improve their ability to carry out what they learn [15].

3.3 Taman Guru as a Teacher Cadre Institution

Ki Hadjar Dewantara together with his comrades-in-arms founded a national college, namely, the National Onderwijs Instituut Taman Siswa (National College of Taman Siswa) on July 3, 1922[16]. Taman Siswa was born as a reaction to the one-sided colonial education system. The establishment of Taman Siswa was positively welcomed by the wider community at that time. At the beginning of the movement, Ki Hadjar Dewantara organized Taman Indria (kindergarten) and then developed into Taman Muda (elementary school), Taman Dewasa (junior high school), Taman Madya (high school), Taman Karya Madya (vocational high school), Taman Guru (teacher education school), and Sarjanawiyata (university). He even established Taman Tani (non-formal education)[17].

Taman Siswa which later gave birth to Taman Guru in order to answer the challenges of the times. There are two factors that underlie the establishment of Taman Guru; external and internal factors. External factors cannot be separated from the colonial teaching system which wanted to educate the Indonesian people to have the skills to become servants of colonial power. The conditions of colonial teaching itself had a very detrimental impact on the people. Firstly, the lead teachers had to be Dutch, giving the impression that the natives (the children of the Indonesian people) were incapable of providing teaching. Secondly, the children who were educated by Dutch teachers slowly but surely became nationalized and separated from the lives of the people. Thirdly, they were taught knowledge that was important to the Dutch, such as measuring ingenuity and intelligence in examinations, but was completely useless to the Indonesian people, causing many students to fail. Fourthly, knowledge and virtues that should have been taught to the nation's children such as national culture, love of country, national duty, etc. were not given, which was very detrimental. Fifth, there was a lack of Dutch teachers while many people were illiterate [12].

So departing from these problems, Ki Hadjar Dewantara responded by establishing a special education for teachers called Taman Guru, as an internal factor. From the beginning, Ki Hadjar emphasized that the first task of Taman Siswa was to replace the colonial education and teaching system with a new national and cultural system. So one of the efforts of Taman Siswa is to establish a part of the college which is a Vakschool that teaches special intelligence or skills, usually known as Kweekschool or Vakschool voor onderwij. Prioritizing or giving priority to the "School of Kepandaian" or Taman Guru is in order to expand the task of educating cadres and leaders who will participate in the struggle to eradicate colonial teaching "colonial onderwij" for all of Indonesia [12]. The first school established by Taman Siswa was Taman Indria (Elementary School) and a teacher's course.

Ki Hadjar Dewantara realized that in emergency conditions, where the number of teachers was limited compared to the growing number of students, then anyone with higher knowledge and teaching skills could become a teacher. However, if conditions are normalized, then the quality of teachers must be improved with a more advanced and modern approach. This is reflected in the principle of Taman Siswa's struggle in 1922, where expanding education and teaching is prioritized over improving it. It is important to not only focus on improving quality, but also expanding and spreading teaching to all people. This does not mean neglecting the quality of education, but if horizontal expansion is well established, then vertical progress will follow as a natural progression.

Therefore, to be able to overcome the difficulties and difficulties in the matter of education and teaching for the people, Ki Hadjar offered an integral teacher education scheme, which suited all the needs of the people in general. Ki Hadjar began by establishing the Mulo-Kweekschool in 1924/1925, which was to perfect the education system of cantrik (students) and mentrik (schoolgirls), so that in addition to cultural guidance they could also receive regular intellectual guidance. In addition, teachers' courses were organized for those educated in government secondary schools. Meanwhile, those with higher knowledge were also accepted into the general pecantrikan and pementrikan education system [12].

In 1928/1929, Taman Siswa held a special education for teachers called Taman Guru. Taman Guru is divided into three namely; Taman Guru One Year (B-I) and Two Years (B-II), then followed by a three-year section (B-III). Each section is an integral part and so that each graduate can be employed successively as a Junior Teacher; Mature Teacher; and Lead Teacher. The purpose of implementing this system, apart from considering the

Taman Siswa colleges in remote areas throughout Indonesia that require pamong-pamong for lower classes, which are considered sufficient with pamong-pamong with a one-year education, is also the condition of the Taman Guru students themselves related to their intellectual abilities and the financial condition of their respective families [12], [18], [19].

The education system for prospective teachers in Taman Siswa continues to be educated to the limit of ability for each student. This is done to avoid students who fail in the middle of the road. Therefore, those who are able to study one year (class I) well will be given a certificate with the title Guru Muda, those who are able to study for two years (class II) will be given a certificate with the title Guru Dewasa, while those who complete three years (class III) will be appointed as Guru Pemimpin. The implementation of such a tiered system is to avoid student psychology that will lead to inferioriteits complexen or a sense of inferiority if they fail halfway through because they are unable to follow a tough education. A sense of hopelessness sometimes leads to moral ugliness. This includes the social sanctions given by society in the form of a label of failure. Meanwhile, if they can be placed in a place that they can achieve (even if it is not at the level of their original aspirations), of course they can still contribute to development. This is the reason for Taman Siswa to provide opportunities for young teachers to continue their studies (after they have practiced for several years), until they can obtain an Adult Teacher certificate. Likewise, Adult Teachers can return to study at Taman Guru B-III to be upgraded to Guru Pemimpin. This system is called optrek-cursus [12], [20].

In Taman Siswa, the education system for prospective teachers is designed to be educated in stages according to each student's ability. This aims to prevent students from failing in the middle of the road. Therefore, each student is given the opportunity to learn to the best of their ability. This system is realized through the use of special titles for prospective teachers based on the level of education they have successfully achieved. For example, students who successfully completed one year (grade I) would be given the title Guru Muda, those who completed two years (grade II) would be given the title Guru Dewasa, and those who completed three years (grade III) would be appointed Guru Pemimpin [12].

The implementation of such a tiered system aims to prevent feelings of inferiority (inferioriteits complexen) if they fail to complete a strenuous education. A sense of hopelessness can have a negative impact on students' morals. Plus the stamp of failure from will worsen their mentality. With this system, those who could not achieve a certain level of education would not feel like complete failures. However, Taman Siswa provides opportunities for young teachers to continue their studies after they have practiced for a few years. In this way, they can improve their abilities and obtain the title of Adult Teacher. Similarly, Adult Teachers are given the opportunity to further study at Taman Guru B-III to improve their skills and become Guru Pemimpin. This system is referred to as "optrek-cursus," which provides an opportunity for teachers to continue to develop and contribute to development in a better capacity [12].

Taman Siswa, which makes culture one of the foundations of education, is used as an effort that can have a good influence on the development of children's lives. Not only spiritually intelligent but also physically. So that children are not only educated in an intellectual atmosphere that fosters individualism and materialism in their inner life. Intellect (mind), feelings and will must be intelligent and integrally united.

3.4 Teacher Concept in Ki Hadjar Dewantara's perspective

Ki Hadjar Dewantara, who changed his name, wanted to show a change in attitude in carrying out education, namely from satria pinandita to satria pinandita, from a hero

who has the character of a spiritual teacher to a spiritual teacher with a knightly spirit, who prepares himself and students to protect the nation and state. For Ki Hadjar, teachers should become individuals who are qualified in personality and spirituality, and then prepare themselves to become heroes who also prepare students to become defenders of the nation. In other words, what is prioritized as an educator is first his function as a model or exemplary figure, and then as a facilitator or teacher. Therefore, the name Hadjar Dewantara itself has the meaning of a teacher who teaches goodness, nobleness, and virtue [10].

The educator or Sang Hadjar is a person who has advantages in the field of religion and faith, as well as social issues. The model is Kiai Semar (mediating between God and humanity, realizing God's will in this world). As an educator who is God's intermediary, the true teacher is also a pandita, able to convey God's will and bring salvation.

Ki Hadjar Dewantara emphasized that an educator or teacher must be able to control himself (selfcommand) and organize his life to be emulated by those under his leadership. There are three criteria for teachers written in Asia Raya, February 2 and 10, 1943, namely, (a) Teachers must be able to be digugu and imitated; (b) Teachers are not only teachers but also leaders. He teaches knowledge and can also be a role model or example in behavior (*laku*); (c) Teachers must be knowledgeable, passionate and apply education so that they can not only teach but also lead [12].

So based on the historical facts and writings that have been described, the figure of the teacher or pamong according to Ki Hadjar Dewantara is a figure who has the nature of inner and outer sincerity, simplicity, enthusiasm, knowledge, respected, made a role model by students, who have the main task to educate, teach, guide, guide, nurture and lead students, in order to grow all the strengths of their nature as individuals and members of society to achieve the highest happiness based on the noble cultural values of the nation using the Among method which is manifested in the motto, *ing ngarso sung tuladho, ing madyo mangun karso, tut wuri handayani*, which will prepare students to become cadres of pamong-pamong in remote areas of Indonesia.

4. Conclusion

The education implemented by the Dutch colonizers was far from its noble purpose. Education was used as a medium to perpetuate colonization. Ki Hadjar Dewantara believed in the important role of teachers in the process of educating the colonized nation, so he established Taman Guru to be educated to become pamong who have an independent spirit, are independent and have high fighting power.

Teachers according to Ki Hadjar Dewantara are educators, teachers, mentors, guides, caregivers and leaders who are respected, have inner and outer sincerity, simplicity, exemplary to foster the strength of children's nature, both as individuals and members of society to achieve the highest happiness.

5. Author's Declaration

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