

## FREEDOM TO LEARN MANIFESTO OF KI HADJAR DEWANTARA'S EDUCATIONAL PHILOSOPHY (A NEW FORMULA IN PAI LEARNING)

**Akhmad Basuni**

Doctoral Student of UIN Sultan Maulana Hasanuddin Banten  
Email: Basuniakhmad99@gmail.com

**Ilzamudin Ma'mur**

UIN Sultan Maulana Hasanuddin Banten  
Email: ilzamudin@uinbanten.ac.id

**Ade Fakh Kuniawan**

Uin Sultan Maulana Hasanuddin Banten  
Email: Ada.fakh@uinbanten.ac.id

### **Abstract**

This article discusses the concept of independent learning adopted from the educational philosophy of Ki Hadjar Dewantara. The concept of independent learning in this article is used as a new formula in learning Islamic religious education. This article aims at descriptive-analysis of Ki Hajar Dewantara's educational philosophy in the concept of independent learning as an educational policy in the era of the advanced Indonesian cabinet. It also offers new nuances of Islamic religious education learning methods in schools. The method used is the library research method and is descriptive-analytical in nature, while the analysis uses content-analysis.

**Keywords:** Philosophy of Education, Ki Hadjar Dewantara, Freedom of Learning, and Islamic Religious Education.

### **A. INTRODUCTION**

Education is an effort in order to develop the human potentials of students, both physical potential and the potential for creativity, taste, and intention so that this potential becomes real and can function in the course of life. This means that the orientation of education is the ideals of universal humanity, so in solving complex educational problems, philosophies are also needed so that the solution to solving these problems can also benefit all parties. (I Made Sugiarta, 2019).

Ki Hajar Dewantara's educational philosophy has become a solid construction in the practice of education in Indonesia, but often at the level of implementation it is often infiltrated by the determination of Western philosophy. (Made Sulastika, Mrs. Kunta Ratna, 2002), (Dhiniaty Gularso et.al, 2019), (Dorothy Ferary, 2021), (Teguh Triwiyanto et.al, 2019), (Henricus Suparlan, 2015), (Erna Nurkholida, 2018) (Ki Hajar Dewantara, 1937), (I Made Sugiarta, 2019). The emergence of value degradation in society as an accumulation of the educational process that prioritizes knowledge transformation (Henricus Suparlan, 2015) rather than the transformation of values in the education system, it has jolted education stakeholders in Indonesia to reinvest the pillars of the educational philosophy that have been initiated by education figures in Indonesia.

There is a fundamental problem in Indonesian education related to the low learning output. Indonesia's PISA (Program for International Student Assessment) test rankings in 2018. Mathematics subjects, for example, Indonesia is ranked 72 (seventy-two) out of 78 (seventy-eight) countries that participate in PISA. While the tests for science subjects and reading are also relatively the same (Regulation of the Minister

of Education and Culture of the Republic of Indonesia No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024, 2020).

According to a report from the Ministry of Education and Culture, the low learning outcomes of Indonesian students are allegedly related to the pedagogy and effectiveness of teaching methods for Indonesian teachers that still need to be improved. The teacher often acts as a transfer of knowledge, not as a learning facilitator. The teacher has not been maximal in focusing on character development and generating students' learning motivation. Second, the existence of the Indonesian curriculum is still rigid and focused on content. Third, school infrastructure is uneven and inadequate. Fourth, Indonesian education governance is also not yet aligned in maximizing student learning outcomes. From these problems, the minister of education, Nadiem Makariem, made a new breakthrough in national education policy, namely the concept of independent learning that carries the educational philosophy of Ki Hajar Dewantara.

Even in religious practice, behavior is still found that comes out of the noble values of religious teachings themselves. Religion is understood scriptualism. So that he thinks outside his eyes must be fought. Because they are considered enemies of religion and enemies of God.

National education vision(Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024, 2020) namely "Realizing a developed Indonesia that is sovereign, independent, and has personality through the creation of Pancasila students who think critically, creatively, independently, have faith, fear God Almighty, and have noble character, work together, and have global diversity". Observing the vision of national education in Indonesia. The above provides an overview of the orientation of national education.

The profile of Pancasila students as the goal of the national education process as the vision of education above. This is supported by the educational philosophy of Ki Hadjar Dewantara which is actualized in the process of teaching and learning activities, namely philosophy; Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wurihandayani. So that the process of teaching and learning activities is independent, prioritizes the among-family system, and is a noble example that is exemplified by educators.

In addition to the three philosophies mentioned above, Ki Hajar Dewantara has a 3+3N methodology, namely Niteni (observing), Nirokake (imitating), and Nambahi (adding, developing, modifying). Nulari/Nularake (spread), Nutugake (continue), and finally Ngrembakake (disseminate ideas) from science and technology obtained through the learning process(Erna Nurkholida, 2018),(Dhiniaty Gularso et.al, 2019). Not only the 3+3N concept, but Ki Hadjar also has the tri hayu concept: hamemayu hayuning salira, hamemayu hayuning nagara, and hamemayu hayuning buana. Having an understanding of whatever is done, should provide benefits for oneself, others, as well as the nation. And also Ki Hadjar Dewantara's concept is Neng-Ning-Nung-Nang about the description of human attitudes and behavior, Neng a summary of Meneng which means Silence and Calm, attentive to listen actively, Ning a summary of Wening which means Clear in heart and mind, Nung a summary of Hanung which means Greatness of Heart and Soul, and finally Nang which means winning, and getting authority both inwardly and outwardly. The concept describes the personality or character of the leader which is reflected in the personality of the person who carries out neng-ning-nung-nang(Dhiniaty Gularso et.al, 2019).

On the basis of this introduction, this paper is one that wants to reveal the educational philosophy of Ki Hadjar Dewantara in the concept of independent learning which was initiated by the Minister of Education and Culture, now Minister of Education and Culture. So the formulation of the problem in this paper is 1) what is the educational philosophy of Ki Hadjar Dewantara. 2) What is the contribution of Ki Hadjar to the

construction of Indonesian education, and 3) how is the concept of independent learning in PAI learning. From the question formulation of the problem, this paper aims to analyze as well as describe the educational philosophy of Ki Hadjar Dewantara in the concept of independent learning.

## **B. METHOD**

The method used in this study is the library research method (Sandu Siyota and M. Ali Sodik, 2015) and is descriptive-analytical in nature, while the analysis uses content-analysis as an instrument to get an overview of Ki Hadjar Dewantara's educational philosophy and about independent learning. Not only library research with a descriptive-analytic approach. This research also uses a hermeneutic approach. Hermeneutics comes from the Greek word hermeneutian which means "to interpret" or interpretation (E. Sumaryono, 1999)

## **C. RESULT AND DISCUSSION**

### **Ki Hadjar Dewantara's Educational Philosophy**

Philosophy in English is Philosophy. According to the Big Indonesian Dictionary Virtual has meaning; the most basic assumptions, ideas, and inner attitudes possessed by people or society. Philosophy also has the meaning of a view of life. From the understanding of the meaning of philosophy, and related to Ki Hadjar Dewantara's education, the author means that the purpose of Ki Hadjar Dewantara's educational philosophy is the idea and view of Ki Hadjar Dewantara's life related to the principles of education.

Ki Hadjar Dewantara whose real name is Suwardi Suryaningrat is a founder of the foundation of national education (Made Sulastika, Mrs. Kunta Ratna, 2002), (Truly Wangsalegawa, 2009), (Dorothy Ferary, 2021). Ki Hadjar Dewantarawas born on May 2, 1889 into the Javanese royal family of Paku Alam. Ki Hadjar Dewantara was enrolled in kweekschool (teacher education) but later transferred to STOVIA (medical school). Back then, only those from noble families could attend school.

Before founding Taman Siswa, Ki Hadjar Dewantara was an activist against the colonialists. Dewantara is an active member of Budi Utomo (Dorothy Ferary, 2021), (Dhiniaty Gularso et.al, 2019), a social, cultural and political organization. During his time at Budi Utomo, he developed more political, social and cultural awareness. Apart from being an activist, Ki Hadjar also actively wrote in the newspaper De Express his first article entitled Indonesian Independence. In 1912 he published his article entitled *Als ik een Nederlander* (If I was a Dutchman) which strongly criticized the Dutch colonial government. Because of this writing, Ki Hadjar was exiled to the Netherlands. During his exile, Ki Hadjar met world education leader Rabindranath Tagore, besides Tagore Ki Hadjar also appreciated the educational ideas of Maria Montessori and Friedrich Fröbel. (Dorothy Ferary, 2021).

From the meeting of the thoughts of these figures, Ki Hadjar Dewantara was then able to mix it into an educational concept that was in accordance with the conditions of the indigenous people at that time. (Erna Nurkholida, 2018). On his return from exile in the Netherlands, Ki Hadjar Dewantara on July 3, 1922 founded the National Onderwijs Instituut Taman-siswa (Perguruan Kebangsaan Tamansiswa) in Yogyakarta (Dhiniaty Gularso et.al, 2019). The values that are used as the principle of Tamansiswa College are 1). Human independence. 2). Among system which is the habitus of the development of the principle of independence, and 3). Cultural habitus includes the natural environment where the self-reliance of the Among system occurs (HAR Tilaar R & Riant Nugroho, 2008), (Henricus Suparlan, 2015).

In addition to the principles, Taman Siswa has Panca Darma, namely; 1). Nature's nature. 2). Independence. 3). Culture. 4).Nationality, and 5)Humanity(Siti Malikhah Towaf, 2016). PTaman Siswa education, from the beginning has been packaged on the basis of needs that are parallel to the Indonesian people. This means that Taman Siswa is not intended to educate certain groups, but is intended for the Indonesian people as a whole. The main goal to be achieved is the implementation of education and teaching equitably, while at the same time instilling the values of unity above differences(Made Sulastika, Mrs. Kunta Ratna, 2002).

As previously mentioned, Dewantara appreciates the works of Tagore and Montessori(I Made Sugiarta, 2019),(Made Sulastika, Mrs. Kunta Ratna, 2002), H A. R Tilaar mentions also influenced by Kerschensteiner(HAR Tilaar R & Riant Nugroho, 2008). Both Tagore and Montessori have visited the Taman Siswa School. Tagore visited Taman Siswa School in 1927 and several Taman Siswa students studied at Tagore's Santiniketen School. Montessori visited the Taman Siswa School in 1940. Dewantara was also influenced by Fröbel. This can be seen in his educational philosophy. Dewantara wrote four volumes on education, sharing his views on various principles and concepts of education. For Dewantara, the purpose of education is to achieve the perfection of human life, fulfill the needs of body and soul(Ki Hajar Dewantara, 1937). This is in line with Fröbel (1887) who stated "The purpose of education is to encourage and guide man as a conscious, thinking and understanding being in such a way that he becomes a pure and perfect representation of the divine inner law through his own person. choice; education must show him the ways and means to achieve that goal."(Dorothy Ferary, 2021).

Ki Hadjar Dewantara's educational conception was motivated by a very strong, dynamic and prospective national spirit and rooted in his own culture. This is the right conception for the Indonesian people. This is what made Ki Hadjar Dewantara the Pioneer of National Education. His birthday on May 2 was designated by the Government as National Education Day. 'Tutwuri Handayani' became the motto of the Ministry of Education and Culture of the Republic of Indonesia(Dhiniaty Gularso et.al, 2019). For more detail, the following is a data table about the educational philosophy of Ki Hadjar Dewantara.

Ki Hadjar Dewantara's Educational Philosophy Table(Siti Malikhah Towaf, 2016),(Dhiniaty Gularso et.al, 2019), and(Erna Nurkholida, 2018)

Ki Hajar Dewantara Philosophy	Inner value
Ing Ngarso Sung Tuladha (in front of setting an example)	Educators set the best example for students
Ing Madya Mangun Karsa (in the middle of growing creativity)	Sustainable educators continuously motivate students
Tutwuri Andayani (behind give encouragement)	Educators provide reinforcement for students
Understand	Understanding: students understand what they are learning
Ngroso	Students feel confident about the benefits of what they learn

Do it	Action or do. Students are able to implement what they learn
Niteni,	observe in detail continuously
Niroke	(imitating) accompanied by complete understanding—knowing aspects
add	(add, modify and develop)
Neng-Ning-Nung-Nang	Neng a summary of Meneng which means Silence and Calm, paying attention to actively listen, Ning a summary of Wening which means Clear in heart and mind, Nung a summary of Hanung meaning Greatness of Heart and Soul, and lastly Nang which means winning, and getting good inner authority as well as outwardly.
Tri hayu (hamemayu hayuning sarira, hamemayu hayuning Negara, hamemayu hayuning buwana)	Having an understanding of whatever is done, should provide benefits for oneself, others, as well as the nation

### Ki Hadjar Dewantara's Contribution to National Education

In the process of learning the philosophy of education, Ki Hadjar Dewantara uses a system approach. Among educators position themselves as not only teachers but like parents who care for their beloved children. With this concept, Ki Hadjar Dewantara emphasizes independent learning, where learning is student-centred. This is similar to the Montessori and Fröbel educational pattern, namely the learning process is student-centered. He explained that the system uses the tri mong concept, where the teacher acts more like a parent who must guide their children. Thus, in the learning process, teachers must care for, between (give examples), and ngemong (observe), so that students develop their knowledge based on how they interpret information and their environment, not just teacher indoctrination.(Dorothy Ferary, 2021).

Ki Hadjar Dewantara in the educational process not only prioritizes intellectual intelligence but sees the need for good character values from religion or the culture of the local Wisdom nation. From that, the purpose of education according to Ki Hadjar Dewantara Education is defined as 'guidance in the life of the growth of children'. The purpose of education is to guide all the natures that exist in children, so that they can achieve the highest safety and happiness both as humans and as members of society.(Ki Hajar Dewantara, 1937). Ki Hadjar Dewantara's education is emphasized on Budi Pekerti, Education humanizes human beings.Namely education that emphasizes the importance of preserving human existence, in the sense of helping people become more human, more civilized, as whole human beings. Formulated from developing a sense of creativity/cognition, creativity, initiative and taste. In short, educate the head, heart and hands(Erna Nurkholida, 2018).

Ki Hadjar Dewantara opposed the colonial education system which was both feudalistic and discriminatory. In viewing education and culture, Dewantara sees schools as a place to promote local culture and recommends three principles towards culture, known as tri con. These principles are continuity (preserving unique identity as a nation and continuing traditional values and elements of the nation's own culture), concentricity (being open but critical and selective towards other cultures before assimilating positive values from other cultures), and convergence ( cooperate with other nations in building a universal world culture based on the characteristics of national identity) see(Dorothy Ferary, 2021).

If the tri con is interpreted further, it shows that Ki Hadjar's education is dynamic, it is not surprising that his thoughts are thought to be influenced by the philosophy of convergence. This was after Ki Hadjar came into contact with a dialogue with modern education figures such as Montessori.

Continuity has a deep meaning related to the nature of nature and time. Cultural elements for Ki Hadjar Dewantara need to be preserved as the noble heritage of their ancestors as the identity of a nation that has civilization. Therefore, in the intermediate level class, Ki Hadjar introduced the art of Serimpi dance, Bedoyo dance and gending, which contains a sense of mysticism, a sense of holiness, and a sense of beauty. The cultural elements as a means to strengthen and deepen the sense of nationality (Henricus Suparlan, 2015). The principle of convergence means that it is in line with the value of gotong royong, the spirit of togetherness. This value also indicates that there is cooperation with the outside world or the global community. Because basically humans as social beings depend on each other. In cooperation with the outside world, it remains based on national identity. And lastly is the principle of concentricity. This concentricity has a more or less meaning of appreciating diversity. Ki Hadjar knows very well that Indonesia is made up of various ethnicities and languages as well as beliefs, so the concept of concentricity is put forward so that students appreciate the diverse nature of nature, in addition to understanding national identity as the motto of *Bhinneka tunggal ika*.

Regarding the stages of learning and the competencies provided in the learning process, Ki Hadjar Dewantara distinguishes based on the learning age of children, namely elementary, middle and high levels. For the basic level, it is called Taman Indrya under 7 years of age. Children's Park for ages 7-9 years or grade 1 - grade 3 elementary school. For Taman Muda, those are aged 10-13 years in grades IV-VI level (SD). Adult Park for Junior High School, Middle School for Senior High School and Wiyata Undergraduate for Undergraduate Level (Siti Malikhah Towaf, 2016).

Ki Hadjar Dewantara recommended several educational concepts in order to realize educational goals, namely the Three Education Centers: (1) family education; (2) education in schools; and (3) community environmental education.

The curriculum for early childhood education is to incorporate cultural values with the Tri No learning concept, namely *watching*, *niteni* and *nirokke*. The meaning of *watching* (cognitive), is seeing with all five senses passively. The purpose of *niteni* (affective) is to mark, study, observe what is captured by the five senses, while *nirokke* (psychomotor) is to follow positive examples to prepare for child development. (Henricus Suparlan, 2015). At the level of Taman Muda (SD), Taman Adult and so on, the curriculum content provided is *Understanding*, *Ngroso* and *Nglakoni*. The purpose of this educational model is so that children are not only educated intellectually (cognitive), or understand, but there must be harmony with *ngroso* (affective) as well as acting (psychomotor). In this way, it is hoped that after the child undergoes the learning process, he can understand with his mind, understand his feelings, and can reflect on the knowledge that has been obtained in real life in society. The goal of Ki Hadjar Dewantara's education is to produce strong human beings in people's lives. Namely, human beings who have the morals of *Taman Siswa*, who are able to animate the Tri Abstinence, 1) Do not abuse authority or power, 2) Do not manipulate finances and, (Henricus Suparlan, 2015).

Lastly, Ki Hadjar's concept of education is the *Paguron* system, this *Paguron* system is actually the center of Ki Hadjar Dewantara's education. Because in *Paguron* consists of three elements, namely, school (dormitory), teachers (educators), and students (students). Even *Paguron* itself is a legacy of the traditions of Indonesian ancestors. *Paguron* is excavated through the formal interaction of the old society that has occurred since centuries ago. The system is considered appropriate because it considers the involvement of all supporting components, such as: students and teachers, home and community, and the various skills that accompany it. The main goal of *Paguron* education is not purely intellectual quality, but a

dynamic and proportional balance between the two, namely between education and teaching,(Made Sulastika, Mrs. Kunta Ratna, 2002).

### **Free Conception of Learning**

The term independent learning appeared to be actual again when the Minister of Education and Culture who is now the Minister of Education and Technology, namely Nadiem Makarim gave a speech at the commemoration of the National Teacher's Day. The summary of his speech is as follows:

Dear Indonesian teachers, the task of a teacher is the noblest and the most difficult task. On the shoulders of teachers there is a burden to shape the future of the nation, but more often it is burdened with regulations. The teacher intends to help students who are lagging behind in class, but the teacher's time is wasted on administrative tasks without clear benefits. Teachers know very well that a child's potential cannot be measured by test results, but they are forced to pursue numbers because they are urged by various stakeholders. The teacher intends to invite students out of the classroom to learn from the world around them, in fact the curriculum content is so dense that it closes the space for adventure. Teachers seem discouraged because they know that in the real world the ability to work and collaborate will determine a child's success, not the ability to memorize. Teachers understand that every child has different needs, but uniformity has trumped diversity as a basic principle of bureaucracy. The teacher hopes that every student will get inspiration, but there are teachers who are not given the trust to innovate. The Minister of Education and Culture is committed not to make empty promises to teachers. Because restoration is difficult and full of discomfort. From that, the Minister of Education and Culture will fight for the independence of studying in Indonesia. And Please note that change cannot be started from the top. Everything starts and ends with the teacher. The Minister of Education and Culture will fight for the independence of learning in Indonesia. And Please note that change cannot be started from the top. Everything starts and ends with the teacher. The Minister of Education and Culture will fight for the independence of learning in Indonesia. And Please note that change cannot be started from the top. Everything starts and ends with the teacher.<sup>1</sup>

Mendikbudristek Nadiem Anwar Makarim's philosophy of Independent Learning is the educational philosophy of Ki Hadjar Dewantara which is in line with the educational philosophy of progressivism. The notion or philosophy of progressivism is a movement in the field of education driven by John Dewey. The beginning of the birth of this school tried to reach positively the influences that exist in science and technology. Progressivism's philosophy emphasizes the dynamic concept that humans have the ability to develop and improve their environment by using their intelligence through scientific methods in order to solve problems that arise both in individual life and in social life. In this realm, Education can be successful when it is able to actively involve students in the activities of the teaching process, so that students gain a lot of experience as a provision for their lives. The philosophy of progressivism also directs that education is not only limited to the transfer of knowledge to students, but contains the content of a number of activities that lead to training in thinking skills for students as a whole and comprehensively. That way, students are able to think systematically with a scientific approach. As an analogy, students are able to provide a variety of empirical data, theoretical information, analysis, considerations, and are able to make conclusions to choose the most logical alternative in solving the problems they face. so that students gain

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<sup>1</sup><https://www.kemdikbud.go.id/main/blog/2019/11/pidato-mendikbud-nadiem-makarim-pada-upacara-flag-peringatan-hari-guru-nasional-2019>

a lot of experience as a provision of life. The philosophy of progressivism also directs that education is not only limited to the transfer of knowledge to students, but contains the content of a number of activities that lead to training in thinking skills for students as a whole and comprehensively. That way, students are able to think systematically with a scientific approach. As an analogy, students are able to provide a variety of empirical data, theoretical information, analysis, considerations, and are able to make conclusions to choose the most logical alternative in solving the problems they face. so that students gain a lot of experience as a provision of life. The philosophy of progressivism also directs that education is not only limited to the transfer of knowledge to students, but contains the content of a number of activities that lead to thinking skills training for students as a whole and comprehensively. That way, students are able to think systematically with a scientific approach. As an analogy, students are able to provide a variety of empirical data, theoretical information, analysis, considerations, and are able to make conclusions to choose the most logical alternative in solving the problems they face. but contains the content of a number of activities that lead to thinking skills training for students as a whole and comprehensively. That way, students are able to think systematically with a scientific approach. As an analogy, students are able to provide a variety of empirical data, theoretical information, analysis, considerations, and are able to make conclusions to choose the most logical alternative in solving the problems they face. but contains the content of a number of activities that lead to thinking skills training for students as a whole and comprehensively. That way, students are able to think systematically with a scientific approach. As an analogy, students are able to provide a variety of empirical data, theoretical information, analysis, considerations, and are able to make conclusions to choose the most logical alternative in solving the problems they face. (Siti Mustaghfiroh, 2020).

Merdeka Learning adopted the Ki Hadjar Dewantara education system, as Ki Hadjar called the school with the term "Taman" meaning the garden itself is a place that is synonymous with beauty as well as fun and is usually used as a place to play. Ki Hadjar said "know that 'Budi' means 'thought, feeling and will. Meanwhile, 'character' means 'energy'. With the existence of 'Business of Character', every human being stands as an independent human being who can rule or control himself. Thus, the picture of civilized man and that is the purpose and purpose of education in outline (Lintang Nurcahyo, 2020). An independent education system, the function of education is not limited to a vehicle for inheriting good community values, but as an effort to educate the souls of students according to their respective natures. In line with that, the work of educating is not just teaching (instructions) but guiding. Because the abilities of children vary, from that the educational process should not eliminate a person's individual nature because he is educated together with others. There must be more dominant space to guide children individually, not only classically together (Yudi Latif, 2020). Thus the humanist approach is more directed at the individual child to explore his potential because each child has various potentials. Educators cannot equalize / equate with the same assessment and evaluation system. It is said that education cannot test elephants, monkeys and fish with swimming assessments. Cannot do an assessment on a child with musical potential with numeracy assessment, these two abilities support each other instead of bringing each other down so that when the child fails to count, he is considered a failure. (Lintang Nurcahyo, 2020).

Independent Learning is a response to the needs of the education system in the era of the industrial revolution 4.0. Minister of Education and Culture Nadiem Makarim said that freedom of learning is freedom of thought. Freedom of thought is determined by the teacher. Nadiem Anwar Makarim's Free Learning Policy, if detailed, there are four points, namely (1) Freedom of Learning is the answer to the problems faced by teachers in educational practice. (2) Teachers are reduced in their burdens in carrying out their professions, namely independent freedom in student learning assessments with various types and forms of assessment instruments, free from various burdensome administrative forms, free from various pressures of intimidation, criminalization, or politicization of teachers. (3) Self-evaluating to find out more about what obstacles are faced by educators in learning assignments at school, ranging from the problem of accepting new students or PPDB, teacher teaching administration such as teaching



preparation including lesson plans, learning activities, as well as assessment problems such as USBN and the UN. (4) Teachers as the front line in shaping the nation's future through the learning process, it is important to be able to create a more pleasant learning atmosphere in the classroom, through educational regulations that will later be useful for teachers and students. The final conclusion of independent learning is an offer in reconstructing the national education system. Grand Design of the education system in order to meet the changes and progress of the nation that can adapt to changing times.(Muhammad Yamin, 2020).

The regulation of independent learning is a form of evaluation of the current learning process. In this case, the release of the results of the Program for International Student Assessment or abbreviated PISA in 2019 shows that the results of the assessment of Indonesian students are only in the sixth rank from the bottom, for the numerical and literacy fields, Indonesia is in the 74th position out of 79 countries. In response to this, the Mendikbudristek made a breakthrough in the minimum ability assessment, consisting of literacy, numeracy, and character surveys.(Siti Mustaghfiroh, 2020). Literacy skills are not limited to measuring students' reading abilities, but also the ability to analyze reading content and understanding the concepts behind it. While the numeracy competence, the test is not just mathematics, but an assessment of the competence of students in applying numerical concepts in real life. The last aspect, namely the Character Survey, is not a test, but a comprehensive indication of the extent to which the application of moral, religious, and Pancasila values that have been practiced by students.(Siti Mustaghfiroh, 2020).

Freedom to learn, which was the idea of the Minister of Education and Culture, is in line with Ki Hadjar Dewantara's thoughts about education that should be held in Indonesia. The substance of independent learning, namely freedom of thought aimed at students and teachers, therefore encourages the formation of an independent spirit character because students and teachers can explore knowledge from their environment, which so far students and educators learn based on material from books or modules. If this freedom of learning is actualized in the education system in Indonesia, it will build students' character because they are accustomed to learning and developing their knowledge based on what is in their environment. Freedom to learn requires the formation of a caring attitude towards the environment because students learn directly in the field, from that it encourages students to be more confident, skilled, and able to adapt to the community environment. These values are important to be developed because to be a person who is beneficial to the environment requires a caring, skilled and adaptive attitude wherever he is(Dela Khoiril Ainia, 2020).

There are several ways that can be done to build independent learning for students, including the following:(Nofri Hendri, 2020):

1. At the national level, the Ministry of Education and Culture can conduct a survey of student aspirations and involvement in the learning process at school and in the family environment.
2. At the national and regional levels, a comprehensive review is conducted of policies that directly or indirectly hinder independent learning.
3. At the community level, non-competition activities are held for students such as; a creative arena for children to display their work. In non-competition activities, students are more free to express their abilities without having to feel afraid of losing and being humiliated.
4. In classrooms and at home, educators and parents can ask more questions to children to get an idea in making decisions regarding learning activities for students.

The Free Learning Policy launched by the Minister of Education and Technology initially only related to 4 things, namely; USBN, UN, simplification of RPP, and PPDB zonation system. However, at the level of practice carried out by the project schools, namely the driving schools for elementary, junior high, and high school. Meanwhile, for the SMK level, the term school is a center of excellence(Ministry of Education and Culture, 2021b). The educational output or graduate standards of students are reflected in the Pancasila Student Profile. The Pancasila Student

Profile or in short (PPP) is the ultimate goal of a learning activity that is closely related to the formation of the character of students (Ministry of Education and Culture, 2021a).

Pancasila student profiles can be recorded in the content and learning methods. Pancasila students are students of all time who have global skills and have character according to the norms contained in Pancasila. Having global competence skills in addition to having competence as a democratic Indonesian citizen. Mastering superior and productive skills in the 21st Century. From that, Indonesian students are expected to be able to participate in the development of a sustainable and resilient world community in the face of various global obstacles. The Pancasila student profile consists of six competencies that have been formulated as core dimensions. All of them are interrelated and strengthen in realizing a complete profile of Pancasila students, as well as fostering the growth of the six dimensions simultaneously. The six dimensions are; Have faith, fear God Almighty and have noble character. Global diversity. Worked together. Independent, critical reasoning, and creative. (Ministry of Education and Culture, 2021c). These various dimensions illustrate that the profile of Pancasila Students is not limited to the ability of the brain, but also the heart and behavior that is in harmony with the identity of the Indonesian nation as well as citizens of the world. The interpretation above shows the position and position of the Pancasila Student Profile in the curriculum of the education unit as follows;

1. Long-term orientation includes all processes of learning activities that take place in schools
2. The abilities and character traits that every school member needs to grow and develop, and
3. A formula that unifies all the practices carried out in the education unit.

To be able to realize the Pancasila Student Profile, the principle of developing school operational curricula must pay attention to content (Ministry of Education and Culture, 2021c);

1. Learners as the center, namely; Learning must meet the potential, developmental needs and stages of learning, as well as the interests of students. Making the profile of Pancasila Students as a reference in the preparation of the school's operational curriculum.
2. Contextual, namely the existence of advantages of characteristics and in harmony with the position of the educational unit, the socio-cultural and environmental context, as well as the business and industrial world (DUDI).
3. Essential, namely, focusing on things that are urgent and significant according to the needs of students.
4. Accountable, carried out in a professional manner, supported by data and actual, and
5. Involving various stakeholder policy makers, every school operational curriculum development involves school committees and related elements, including the business world and industry (DUDI), under the supervision and supervision of the Education office or the office of the ministry of religion in accordance with their respective authorities.

### **Offering the Concept of Freedom to Learn in Islamic Religious Education Learning**

The literal meaning of Islam is submission to the Lord with all awareness of the soul without any pressure from anywhere (Madjid, 2019 p. 1868). From Islam, religious cultivation to students is more emphasized in fun ways that do not prioritize frightening "threats" especially at the high school level.

The presence of Islam brought by the Prophet Muhammad SAW. is a religion that brings justice, peace and goodness. Its presence carries the values of humanity and civilization. Its principles contain universal values, perfect, elastic and dynamic, systematic and ta'abbudi and ta'aqquli. All of these principles serve as guidelines for Muslims everywhere. One of the interesting aspects of this principle is the concept of ta'abbudi and ta'aqquli. Ta'abbudi which is defined as "ghairu ma'qulatil ma'na" (taken for granted) is a concept that contains "standard Islamic teachings" namely teachings related to monotheism. While

ta'acquili which is defined as "ma'qulatul ma'na" (can be thought of), is a teaching that needs to be developed by the human mind. (Abdul Qodir Zaelani, 2014).

KH. Abdurrahman Wahid (2010) during a dialogue with Daisaku Ikeda, he quoted Pramoedya Ananta Toer's statement, "A person's glory comes only as a result of good education which is the basis of good and noble deeds." The ideal education does not come from a dogmatic process, namely a learning process that tends to ignore the freedom of students to digest the knowledge itself. Azyumardi Azra (2012) provides an offer of an educational process called emancipatory education. Emancipatory education is a conception of learning that starts from the level of a philosophical worldview, to the level of strategies, approaches, processes and learning technologies towards the liberation of students in all their existence. (Akhmad Basuni, 2016).

According to Azyumardi Azra, this concept is different from the old concept that still dominates learning, or even the world of education in general, which actually makes students become shackled, so they are not free to express all their potential. Education that ignores freedom of expression has indirectly failed to lead students to become free human beings, they remain oppressed people. Schools have even made them imprisoned in a culture of silence, they lose the power to express themselves. Students are limited to being the object of what is called the 'banking concept of education', namely students are positioned as humans who do not have any knowledge.

From that, independent learning which emphasizes the freedom of thinking of students is deemed necessary. Educators are more positioned themselves as facilitators. So that democratic citizen students will be formed, civic values are embedded in them. And in the end they can express their desires with full civility (civility). The bad impact of education that does not respect freedom of thought, especially religious education, will only give birth to textualist students regardless of context. This textualist movement demands more literally rigid faith contained in the holy book without seeking a more comprehensive and appropriate interpretation. Therefore, students become blind taklid, accept what is without criticizing what has been learned. black and white view,

Digestion of religion like this has the potential to deny and even blame religious thoughts from outside the group. The understanding of textual students about religion will only clash with the culture of the local community. This view of Islam does not at all give room for criticism of reason in religion, especially in the text of the holy book. So from that it can give birth to a religious fundamentalist who often imposes his will on fellow Muslims and people of other religions that are not in accordance with their religion.

According to Kiai Sahal, religion must prioritize context, especially regarding social life. Thus, dynamic thinking is needed, not dogmatic-literalist interpretation of religion. Kiai Sahal found new formulas in understanding and digesting religion. This formula is called Kiai Sahal's social fiqh (Tempo, 01/2015). Consists of 5 kinds of fiqh characteristics of Kiai Sahal, namely; 1) there is room for interpretation on contextual fiqh texts. 2) changing the perspective of schools of thought from textual schools (qauli schools) to methodological schools of thought (manhaji schools). 3) fundamental verification which teachings are the main (ushul) and which are the branches (furu'). 4) Jurisprudence is understood as social ethics, not positive state law. 5) introduction to the methodology of philosophical thought, especially in cultural and social issues.

Agreeing on freedom of thought in accepting religious teachings as taught by Kiai Sahal will make students think dynamically and not become orthodox-literalists. That way it is very strategic for students to be able to navigate a globalized life. Able to show Islam Rahmah to others. Like KH. Abdurrahman Wahid taught that in religion, al-nafs al-muthmainah (a calm soul) must be prioritized, not al-nafs al-lawwamah (a soul full of vengeance and wrath). (Akhmad Basuni, 2016).

## D. CONCLUSION

Ki Hadjar Dewantara's educational philosophy is a value system in education that is actualized at Taman Siswa. Broadly speaking 1). Instilling leadership values through philosophy Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri handayani. In front of giving an example, in the middle growing creativity, and behind giving motivation. 2). The philosophy in learning Tri No (pre-school level), namely watching, niteni and nirokke. The meaning of watching (cognitive), is seeing with all the five senses passively. The purpose of niteni (affective) is to mark, study, observe what is captured by the five senses, while nirokke (psychomotor) is to follow positive examples to prepare for development. At the level of Taman Muda (SD), Taman Adult and so on, the curriculum content provided is Understanding, Ngroso and Nglakoni. The purpose of this educational model is so that children are not only educated intellectually (cognitive), or understand, but there must be harmony with ngroso (affective) as well as acting (psychomotor).. These principles are continuity (preserving unique identity as a nation and continuing traditional values and elements of the nation's own culture), concentricity (being open but critical and selective towards other cultures before assimilating positive values from other cultures), and convergence ( cooperate with other nations in building a universal world culture based on the characteristics of national identity).

The education center for Ki Hadjar Dewantara consists of 3 components, namely; teachers, students, and the school or environment. These three components are contained in the paguron education pattern that implements the Among educators system, not only acting as a teacher but also acting as a parent who fosters the application of independent learning. The policy of independent learning is a response to the low value of the 2019 PISA assessment. So that it changes the basic regulation on purely cognitive-based assessments into a comprehensive assessment that is closely related to literacy, nomination and character skills. Freedom of learning in Islamic religious learning is oriented to the realization of the Pancasila Student Profile which has the value of identity; 1) have faith and fear of God Almighty and have noble character. 2)Global diversity. ) Worked together. 4) Independent. 5) Critical reasoning, and 6) Creative. Student Profile Pancasila as a noble endeavor of the nation's policy for Indonesia's young generation to face the industrial era 4.0 and global challenges.

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