

Sekolah Alam vs. Ki Hajar Dewantara: A Progressive Humanism Study

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ABSTRACT

This study aimed to examine the parallels and distinctions between the Sekolah Alam methodology and Ki Hajar Dewantara's perspectives within the framework of progressive humanism. The significance of this research lay in identifying both the commonalities and differences in educational philosophies between Sekolah Alam and Ki Hajar Dewantara. Utilizing a meta-analysis approach, this investigation drew upon a variety of journals and books pertinent to the topic, with 12 journal articles sourced from Google Scholar forming the core data set. These sources were meticulously analyzed to extract comprehensive insights through a qualitative synthesis. The findings revealed notable similarities between the Sekolah Alam approach and Ki Hajar Dewantara's ideology, such as the emphasis on natural inclination in education, the objective of humanizing individuals, instilling moral values, leadership skills, logical thinking, entrepreneurship, and the inclusion of community and family in the educational process, all within a democratic, non-authoritarian framework. On the other hand, a key distinction emerged in that the Sekolah Alam philosophy is rooted in Quranic principles, viewing humans as stewards of the Earth accountable to the Creator, whereas Ki Hajar Dewantara's philosophy is grounded in local traditions, with a particular focus on accommodating students with special needs—a demographic that Sekolah Alam recognizes more prominently—and emphasizing education for minority groups, to which Ki Hajar Dewantara devoted more attention than Sekolah Alam.

KEY WORDS: *Sekolah Alam concept, Ki Hajar Dewantara, Progressive humanism*

1. INTRODUCTION

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

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

The Merdeka Curriculum currently being implemented by the government actually absorbs Ki Hajar Dewantara's educational thoughts. Ki Hajar provides ample opportunities for students to explore themselves. According to Ki Hajar, education must be adapted to human nature which is stored in the customs where the human lives and is domiciled. Customs themselves are not fixed but always develop according to time and place (Dewantara, 1977) . This philosophy eventually became known as among philosophy with its jargon "ing ngarso sung tulodo, ing madyo mangunkarso, Tut Wuri Handayani". Ki Hajar's concept of education is education that liberates, thinks and acts independently (Tarigan et al., 2022) . Ki Hajar implemented his thoughts through the Taman Siswa educational institution. The student garden itself is intended by Hajar as a place full of joy where students can learn what they like according to their abilities. The among system implemented by student gardens also emphasizes students as the main focus (Irawati et al., 2022) .

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

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

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

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

3. RESEARCH METHOD

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

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

4. RESULTS AND DISCUSSION

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

In table 1, the grouping of articles and books based on the Sekolah Alam concept is presented. Sekolah Alams emphasize the moral curriculum as the main focus in developing student character. Apart from that, the concept of eco-education (Yunansah et al., 2020) which brings students closer to the surrounding environment (Sagala et al., 2019) is part of the concept of learning with nature (Rahmi et al., 2021) . Liberating humans and humanizing humans is a motto applied in Sekolah Alams with inclusion programs for children with special needs (Nurvitasari et al., 2018) based on philosophical, juridical, pedagogical and empirical foundations (Nurfadillah et al., 2022)

Journal Name	Researcher	Research result
Medan State University Thematic Journal	Fatmawati and Yuzrizal	The moral curriculum at the "School of Universe" (SoU) Sekolah Alam aims to develop good attitudes and character for each student. The value of a human being that is assessed is his character (piety) not the value of the lessons he received. The morals curriculum gets a large portion in school education compared to other pillars/curriculum. The morals curriculum has three dimensions, namely the dimensions of morals towards God, morals towards fellow human beings, and morals towards the surrounding environment. The moral dimension of worshipping God through worshipping Him through worship rituals such as prayer , fasting and so on. Morals towards fellow human beings are mutual respect and appreciation for fellow human beings and morals towards the environment are showing concern for the environment.
EduHumaniora: Journal of Elementary Education	Hana Yunansah, Kuswanto, Fauzi Abdillah	The focus of this research is eco-pedagogy at Bandung Sekolah Alams. Eco-pedagogy in Sekolah Alams encourages students to think critically about sustainable development. This is done in several ways. First , learning is carried out by integrating subjects (thematic), second, carrying out good habituation activities which are carried out every day at the third school, through learning support programs with special Sekolah Alam programs. Sekolah Alam education is education that is full of ecological values
Garut University Education Journal, Faculty of Islamic Education and Teacher Training	Laili Rahmi, Rina Juliana, Dedi Yuisman, Mualimin, Ulfa Adilla	This research dissects the Learning with Nature method carried out by the Nature School. The characteristics of learning with nature according to the findings of this research are: First, learning is based on in-situ development where the school is established. Second, giving a place to local wisdom in learning, third, learning with the concept of exploration, fourth, encouraging students to explore to discover new things, and finally Learning from Maestro or "Outing". This research also highlights the implementation

		of the 4 pillars of Sekolah Alams, namely the pillars of morals, leadership, logic and business at the Muara Bungo Jambi Sekolah Alam
Department of Architecture Student Journal	Triyani Indrahapsari, Agung Murti Nugroho, Beta Suryokusumo.	This research dissects the Sekolah Alam that emerged from the initiative of Bajulmati village residents by relying on natural resources around their environment. There are four functions of Sekolah Alam buildings. The first is the educational function and this is the main function, supporting functions such as buildings such as prayer rooms, libraries, management functions related to office buildings, as well as service functions. The uniqueness of the Bajulmati Sekolah Alam, apart from arising from the initiative of residents, is that the buildings are made from natural materials obtained from the surrounding area so that the buildings are cheaper amidst the difficulty of access to this village.
Journal for the Education of Gifted Young Scientists	Rumadani Sagala, Prasart Nuangchalem, Antomi Saregar R. Ahmad Zaky El Islamu	This research focuses on environmentally friendly education at the Lampung Nature School. It starts from the idea that Sekolah Alam is not a name but rather a "concept". According to the findings in this research, Sekolah Alams do learning not in nature, something that is still often misunderstood, but learning together with nature. The learning model is a thematic - integralistic learning model where concern for the environment is fostered. The programs used include green labs, anti-smoking campaigns, no burning of waste, and so on
Masaliq Journal of Education and Science	Septy Nurfadillah, Lailatus Saadah, Ajeng Putri Cahyani, Aqila Fadiya Haya, Salsabila Nabira Rachma, Nida Umayyah, Huzaemah	This research focuses on describing the foundations of inclusive education in Sekolah Alams. As is known, Sekolah Alams accept children with special needs with a spirit of openness, diversity and equality. The foundations used by Sekolah Alams in implementing inclusive education are religious/philosophical foundations taken from verses of the Koran, empirical foundations, juridical foundations and pedagogical foundations that refer to government regulations, especially those related to children with special needs.
Indigenous Journal	Siti Nurvitasari, Lisa Zakia Azizah, S. Susarno	The concept of inclusive education at the Ramadhani Kediri Sekolah Alam is first, the among system which is Ki Hajar Dewantara's educational concept, by strengthening kinship and focusing on students' natural nature. Second, there is a derivative concept of the among concept, namely education that liberates humans. humanizing humans where children with special needs are seen as humans created by God who are not discriminated against and receive learning according to their interests and talents

Figure 1 : Literature about the concept of Sekolah Alams

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

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

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

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

Inclusion classes are another example of "humanizing humans" implemented by Sekolah Alams. The among ki Hajar Dewantara system is strictly implemented in the inclusion program, where one student with special needs is accompanied by a special companion who acts as a tutor (Nurvitasari et al., 2018) . In this case, students are grouped into two, namely whether students are capable of learning or capable of learning. If students are able to educate then they will receive learning related to cognitive skills, but if they are able to train, then what is strengthened is the student's skills by giving them lots of skills training.

5. CONCLUSION

Based on the description of the research above, it can be concluded that in reviewing the philosophy of progressive humanism there are points of similarity and difference between the concept of the Sekolah Alam and the thoughts of Ki Hajar Dewantara. At least the researchers found five points of similarity, namely, first, both have the concept of humanizing humans, education based on natural nature (fitrah), education that is democratic and not authoritarian and takes sides with students' needs, emphasizes education on morals, leadership, logic. and entrepreneurship (self-reliance) as well as involving families and communities in the education process. Meanwhile, the point of difference between the concept of Sekolah Alams and Ki Hajar Dewantara's thoughts, researchers found three things, namely first, Sekolah Alams are based on Islamic teachings while Ki Hajar's thoughts are based on culture, second, special attention to students with special needs which is emphasized more by Sekolah Alams and third , education for minorities where Ki Hajar Dewantara paid more attention to them than Sekolah Alams

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