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Deschooling Concept in Islamic Education: a Comparative Study of Ivan Illich and Ki Hajar Dewantara

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ABSTRACT

This research analyzes and compares Ivan Illich's concept of "deschooling" and Ki Hajar Dewantara's educational thought, exploring their implications for the development of Indonesia's education system. Both Illich, a Mexican thinker, and Dewantara, a national figure in Indonesia, have critiqued the limitations of formal education. Illich advocates for the radical elimination of the formal school system through "deschooling," while Dewantara proposes a more integrated approach with the Tri Center of Education and the Among System, emphasizing the collaboration of family, community, and school. Using a qualitative approach and literature review, the research examines the background, principles, and implications of these two thinkers' educational concepts. Theories of critical education and humanism provide the theoretical framework for analyzing their ideas. The findings highlight both shared critiques of formal education's failure to meet societal needs and differences in their proposed solutions. While Illich calls for a fundamental shift away from schools, Dewantara aims to create a more inclusive and human-centered educational system. Despite their contrasting approaches, both thinkers share a commitment to empowering individuals and communities in the learning process, offering valuable insights for reforming education in Indonesia.

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INTRODUCTION

Education in building a nation's civilization, one of the important pillars. Through education, the young generation is expected to develop their potential, acquire the necessary knowledge and skills, and form a strong character (Santoso et al., 2024; Saputro et al., 2023). However, in practice, the formal education system implemented in many countries, including Indonesia, is often considered to be not fully able to meet the demands and aspirations of the community.

For a long time, criticisms have been made by various leading education thinkers against the shortcomings and limitations of the formal education system. One of the prominent figures in voicing the criticism is Ivan Illich, a thinker and activist from Mexico. Through his work entitled "Deschooling Society", Illich conveyed a controversial view on the need for "deschooling" or the abolition of the formal school system as we know it today (Fawzi & Surbiantoro, 2021).

Illich is of the view that the formal school system has become an authoritarian, bureaucratic institution, and tends to legitimize social inequality. According to him, schools have become a tool to control and maintain the existing social order, as well as impose certain values and knowledge that are not necessarily in accordance with the needs and aspirations of the community. Illich offers an alternative concept of "deschooling", where the learning process and knowledge acquisition can be carried out through various paths outside the formal school system (Hart, 2001).

Illich's idea of "deschooling" has certainly caused debate and controversy among academics and education practitioners. However, his thinking also enriched the discourse and opened up space for the improvement of the education system that is more in line with the needs of the community (Barron, 2006). In Indonesia, critical thinking about the formal education system has also been echoed by a national education figure, namely Ki Hajar Dewantara. Through his various writings and educational practices, Ki Hajar Dewantara

offers different views, but also has the same spirit as Illich's thinking (Fawzi & Surbiantoro, 2021).

Ki Hajar Dewantara, known as the Father of National Education, views that education must be student-centered and oriented towards the development of individual potential holistically. He emphasized the importance of respecting the uniqueness and diversity of local culture, as well as upholding human values in the learning process (Eka Prasetya Berkamsyah, 2020).

Ki Hajar Dewantara's educational concept, known as the Tri Center of Education (family, school, and community), describes his view that the educational process is not only limited to the classroom, but also involves a wider social environment. He believes that by integrating the three education centers, an education system will be created that is more in line with the needs and culture of the community (Riyanti et al., 2021).

Ki Hajar Dewantara's thinking about student-centered education, respecting cultural diversity, and integrating various educational environments, can be considered as an effort to build a more democratic and participatory education system. This has the same spirit as the concept of "deschooling" carried out by Ivan Illich, although there are fundamental differences in his approach. A comparative study between Illich's concept of "deschooling" and Ki Hajar Dewantara's educational thought is important to be carried out, in order to understand the similarities and differences between the two thoughts. A deeper understanding of these two perspectives can provide valuable insights for efforts to develop an education system in Indonesia that is more in line with the demands of the times and the needs of society.

In addition, this study can also enrich the treasures of thought and discourse about education in Indonesia, especially in facing various challenges and changes that continue to occur in the world of education. By comprehensively understanding the thinking

of Illich and Ki Hajar Dewantara, it is hoped that it can contribute to policymakers and education practitioners in designing and implementing an education system that is more innovative and responsive to the needs of the community. Therefore, this study aims to analyze and compare Ivan Illich's concept of "deschooling" and Ki Hajar Dewantara's educational thought, as well as identify its implications for the development of the education system in Indonesia.

This study uses a qualitative approach to examine and compare Ivan Illich's concept of This research focuses on analyzing and comparing Ivan Illich's concept of "deschooling" and Ki Hajar Dewantara's educational thought, aiming to identify their similarities and differences. The study uses a qualitative approach, based on literature analysis, to examine the educational ideas of both figures (Sugiyono, 2011).

The primary data for this study includes Ivan Illich's writings, particularly Deschooling Society, and Ki Hajar Dewantara's works on education, such as Education. Additionally, secondary data from previous research, books, journals, and

other relevant sources are utilized to enrich the analysis. This research is limited to a comparative study of Illich's concept of "deschooling" and Dewantara's educational thought, with a focus on their implications for the development of Indonesia's education system. The study covers the period from the emergence of their ideas to the present. The analysis centers on the background, principles, and implications of their thoughts, without delving into the historical or contextual dynamics that shaped their thinking.

approach was chosen because this research aims to gain a deep and comprehensive understanding of the thinking of the two and concepts of education put forward by Ivan Illich and Ki Hajar Dewantara. Meanwhile, the object of his research is a comparison between Illich's concept of "deschooling" and Ki Hajar Dewantara's educational thought, as well as its implications for the development of the education system in Indonesia. The data collection technique used in this study is (library research) (Samsu,2017).

METHOD

This study adopts a qualitative comparative research design to examine the deschooling concepts of Ivan Illich and Ki Hajar Dewantara within the context of Islamic education. A qualitative approach is selected to explore the philosophical foundations of both thinkers and highlight the theoretical aspects of their educational models. The aim is to compare their rejection of traditional schooling systems and analyze their implications for Islamic education.

The research relies on library research (document analysis), reviewing secondary sources such as books, journal articles, and scholarly works on the deschooling ideas of Illich, Dewantara, and Islamic education. Key texts will include Illich's Deschooling Society and Dewantara's writings on education, including Pendidikan Nasional, as well as relevant literature on Islamic education principles. The study will assess

how deschooling can be integrated into Islamic educational contexts.

Data collection will involve qualitative content analysis of the selected texts to explore themes such as freedom in learning, critiques of institutionalized education, and the role of spirituality and moral values in education. The researcher will examine how both Illich and Dewantara conceptualize formal education, educational reform, and alternative learning methods. The study will also interpret how these ideas align with or contrast Islamic educational principles, focusing on autonomy, intellectual development, and holistic growth. To ensure validity and reliability, the research will cross-reference a variety of authoritative texts and consider the historical and cultural contexts of Illich's and Dewantara's ideas. The study will maintain transparency in its systematic comparative analysis. In conclusion, the study aims to provide a

thorough analysis of the deschooling concepts of Illich and Dewantara, exploring their relevance and application in Islamic education. This will offer insights into how

Islamic education can adapt to modern challenges while staying true to its spiritual and ethical values.

RESULTS AND DISCUSSION

Ivan Illich (1926-2002) was a Mexican thinker, philosopher, and activist known for his criticism of formal educational institutions. Illich was born in Vienna, Austria, and earned a doctorate in history from the Gregoriana University in Rome. During his lifetime, Illich wrote and published many works critical of the education system, health, and other social institutions. His most famous work is "Deschooling Society" published in 1971, in which he offered the concept of "deschooling" as an alternative to improving the existing education system (Hart, 2001).

Meanwhile, Ki Hajar Dewantara (1889-1959) was an Indonesian national education figure known as the Father of National Education. He was born Raden Mas Soewardi Soerjaningrat in Yogyakarta and received his education at Taman Siswa, an educational institution that he founded himself. Ki Hajar Dewantara's educational thinking is reflected in his various writings and educational practices, such as the concept of the Tri Center of Education and the Among System (Dewantara, 1977). Ki Hajar Dewantara's thoughts are heavily influenced by Javanese cultural values and are humanist, emphasizing the development of students' potential holistically (Nurkholida, 2018).

Ivan Illich's main idea in the "Deschooling Society" was the need for "deschooling" or the abolition of the formal school system as we know it today. According to Illich, schools have become authoritarian, bureaucratic, and tend to legitimize social inequality. Schools are considered a tool to control and maintain the existing social order, as well as impose certain values and knowledge that are not necessarily in accordance with the needs and aspirations of the community.

Alternatively, Illich offers the concept of "deschooling" where the learning process

and knowledge acquisition can be carried out through various paths outside the formal school system. He emphasized the importance of learning webs that allow individuals to share knowledge and skills with each other freely and voluntarily. Illich also mentioned four services that must be provided to support the learning network, namely access to resources, skills exchange, provision of opportunities for sharing, and spouses/mentors. Thus, Illich hopes that education can be more democratic, participatory, and in accordance with the needs of society.

According to Ki Hajar Dewantara, it is based on Javanese cultural values that are humanist and emphasizes the development of students' potential holistically. One of the important concepts put forward by Ki Hajar Dewantara is the Tri Center of Education, which consists of family, school, and community. According to him, the educational process is not only limited to the classroom, but also involves a wider social environment (Sudaryanti, 2017).

In addition, Ki Hajar Dewantara also introduced the concept of the Among System, which places teachers as "*ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*" (in front of giving an example, in the middle of raising enthusiasm, and in the back giving encouragement and strengthening). This concept emphasizes the importance of the teacher's role as a facilitator and role model for students, as well as creating a democratic and humanist learning atmosphere (Apriliyanti et al., 2021).

Ki Hajar Dewantara's thinking about education that is student-centered, respects cultural diversity, and integrates various educational environments, is considered relevant and is still very actual in the context of education in Indonesia today. His ideas can be seen as an effort to build an education

system that is more in line with the values of democracy, justice, and humanity (Wulandari, 2021).

This research is based on the theories of critical education and humanism in education. The perspective of critical education, pioneered by figures such as Paulo Freire and Henry Giroux, views that it liberates human beings from various forms to educational tools in oppression and injustice (Freire, 1970; Giroux, 1983). This theory is in line with Ivan Illich's criticism of the formal education system which is considered authoritarian and tends to legitimize social inequality.

On the other hand, Ki Hajar Dewantara's thinking about education that is student-centered and humanist can be reviewed through the theory of humanism in education. This theory emphasizes the holistic development of human potential, as well as the importance of respecting the uniqueness and diversity of individuals (Maslow, 1962; Rogers, 1969). The idea of Ki Hajar Dewantara, which is reflected in the concept of the Tri Center of Education and the Among System, can be considered as an effort to realize a more humane education and in accordance with the needs of students.

Analysis of Ivan Illich's Thought on Deschooling (Peixer, 2024)

In the concept of "deschooling" carried out by Ivan Illich, there are several important points that can be identified through the data reduction process. Illich critically views that the formal school system has become an authoritarian, bureaucratic, and tendency to legitimize social inequality. According to him, schools have transformed into a tool to control and maintain the existing social order, as well as impose certain values and knowledge that are not necessarily in accordance with the needs and aspirations of the community (Inman, 1997).

Through the data presentation process, it can be seen that Illich offers the concept of "deschooling" as an alternative where the learning process and knowledge acquisition can be carried out through various paths outside the formal school system. He

emphasized the importance of learning webs that allow individuals to share knowledge and skills with each other freely and voluntarily. Illich also mentioned four services that must be provided to support the learning network, namely access to resources, skills exchange, provision of opportunities for sharing, and spouses/mentors.

In the process of verification and drawing conclusions, it can be seen that Illich's idea of "deschooling" is based on his thinking that he wants education that is more democratic, participatory, and in accordance with the needs of society (Peixer, 2024). Illich is of the view that formal schools have become authoritarian institutions and tend to maintain social inequality, so an alternative is needed that can empower individuals and communities in the learning process.

Overall, an analysis of Illich's thinking about "deschooling" shows that he is very critical of the current formal education system. Illich offers a concept that provides more freedom and independence for individuals in acquiring knowledge and skills, as well as encouraging the formation of a more democratic and participatory learning network.

Analysis of Ki Hajar Dewantara's Thinking on Deschooling

Analyzing Ki Hajar Dewantara in the analysis of education, the data reduction process shows that one of the key concepts put forward by Ki Hajar Dewantara is the Tri Center of Education, which consists of schools, communities, and families. Through this concept, Ki Hajar Dewantara views that the educational process is not only limited to the classroom, but also involves a wider social environment (Nurhalita & Hudaidah, 2021).

Ki Hajar Dewantara's thinking about education is humanist and emphasizes the development of students' potential holistically. He introduced the concept of the Among System, which places teachers as "ing ngarsa sung tuladha, ing madya mangukarsa, tut wuri handayani" (in the front to set an example, in the middle to raise enthusiasm, and in the back to give

encouragement and strengthening). This concept emphasizes the importance of the role of teachers as facilitators and role models for students, as well as creating a democratic learning atmosphere.

Therefore, it can be seen that Ki Hajar Dewantara's thinking about prioritizing students in education, respecting cultural diversity, and integrating various educational environments, is considered relevant and still very actual in the context of education in Indonesia today. His ideas can be seen as an effort to build an education system that is more in line with the values of democracy, justice, and humanity.

Ivan Illich's Deschooling Concept

Ivan Illich's main idea in the "Deschooling Society" was the need for "deschooling" or the abolition of the formal school system as we know it today. Illich views that the formal school system has become an authoritarian, bureaucratic institution, and tends to legitimize social inequality. According to him, schools have turned into a tool to control and maintain the existing social order, as well as impose certain values and knowledge that are not necessarily in accordance with the needs and aspirations of the community.

Alternatively, Illich offers the concept of "deschooling" where the learning process and knowledge acquisition can be carried out through various paths outside the formal school system. He emphasized the importance of learning webs that allow individuals to share knowledge and skills with each other freely and voluntarily. Illich also mentioned four services that must be provided to support the learning network, namely access to resources, skills exchange, provision of opportunities for sharing, and spouses/mentors. Thus, Illich hopes that education can be more democratic, participatory, and in accordance with the needs of society.

An example of Illich's deschooling concept can be seen in community learning initiatives that are growing in various parts of the world. One example is Freeskool in major U.S. cities, which provides a variety of

free and open learning activities to the general public, without a formal classroom structure or curriculum. Students can choose topics of interest and share knowledge and skills with fellow community members on a voluntary basis. Another example is the Open University in India, which provides access to higher education through digital media and distance learning, without being bound by classroom restrictions.

Education according to Ki Hajar Dewantara

According to Ki Hajar Dewantara, it is based on Javanese cultural values that are humanist and emphasizes the development of students' potential holistically. One of the important concepts put forward by Ki Hajar Dewantara is the Tri Center of Education, which consists of family, school, and community. According to him, the educational process is not only limited to the classroom, but also involves a wider social environment.

An example of Ki Hajar Dewantara's thinking can be seen in the practice at Taman Siswa, the educational institution he founded. In Taman Siswa, the learning process is not only limited to the classroom, but also involves the family and the surrounding community. Teachers in Taman Siswa act as role models and facilitators, actively encouraging their potential in students to develop. In addition, the curriculum at Taman Siswa also integrates Javanese cultural values, such as mutual cooperation and appreciation for diversity.

Through these two empirical examples, it can be seen that both the concept of Illich's deschooling and Ki Hajar Dewantara's educational thinking are both trying to offer alternatives to the formal education system which is considered to be less in line with the needs and aspirations of the community. These two thoughts emphasize the importance of learning that is more democratic, participatory, and in accordance with the local cultural context.

Comparison of Ivan Illich and Ki Hajar Dewantara's Thoughts

Ivan Illich and Ki Hajar Dewantara's thoughts, several similarities and differences can be found between the two. Both Illich and Ki Hajar Dewantara voiced criticism of formal education which is considered to have not fully met the needs and aspirations of the community. Both offer alternative concepts that seek to empower individuals and society in the learning process

The fundamental difference between Illich's and Ki Hajar Dewantara's thinking

lies in the approach they use. Illich with its concept of "deschooling" proposes the abolition of the formal school system as a whole, and its replacement with a more democratic and participatory learning network. Meanwhile, Ki Hajar Dewantara with the concept of the Tri Center of Education and the Among System, seeks to integrate various educational environments, which are more humane and in accordance with the needs of students.

Table 1. Comparison Table of Ivan Illich and Ki Hajar Dewantara's Thought

Aspects	Ivan Illich	Ki Hajar Dewantara
Criticism of the education system	Hard, focusing on dehumanization and shackles in the formal school system	More moderately, emphasizing the importance of education in accordance with the nature of nature and culture of the nation
Educational alternatives	Decentralization, independent learning networks, and a "deschooling society"	Child-centered education, "Tut Wuri Handayani", and Taman Siswa
Views on teachers	Facilitators and learners are aligned with students	Guides and guides who guide the natural nature of children
Educational objectives	Freeing humans from oppression and control	Creating independent human beings with noble ethics and knowledge
Emphasis	Independence, lifelong learning, and social criticism	Culture, ethics, and the balance between creation, taste, and karsa
Similarities	Both criticized the formal education system as dehumanizing and incompatible with human needs.	
	Both emphasized the importance of independent learning and child-centered education.	
	Both have a vision of education that liberates and empowers humans.	
Difference	more radical in its criticism and calling for a "deschooling society" altogether.	more moderate and offers educational alternatives in the form of Student Park.
	emphasizes independence and lifelong learning	emphasizing culture and ethics.

Based on the above analysis process, it can be seen that the thinking of Ivan Illich and Ki Hajar Dewantara, although they have differences in approaches, both try to offer alternatives for the improvement of the existing education system. These two figures are aware of the existence of fundamental problems in the formal education system, and strive to find solutions that are more in line with the needs and aspirations of the community (Musolin & Nisa, 2021).

The concept of "deschooling" carried by Illich, although quite controversial, contains the spirit to create a more democratic and participatory education. His

idea of learning networks outside of formal schools can be an inspiration for diversification and innovation efforts in the education system. On the other hand, Ki Hajar Dewantara's thinking, which emphasizes the development of students' potential holistically and integrating various educational environments, is also relevant in the current context of Indonesian education.

Innovation in the Concept of Deschooling

In the integration of Ivan Illich's deschooling concept, there are several innovations that can be considered to enrich and strengthen its implementation. One of

the important aspects is independent learning, where children are given a choice and greater responsibility over their own learning process. This is in line with the spirit of Illich's deschooling which wants the knowledge acquisition process to no longer be dominated by authoritarian formal school institutions, but rather centered on individual needs and initiatives.

In addition, learning experiences outside of school can also be an important component in the concept of deschooling. Combining learning with activities outside the classroom, such as internships, community projects, and learning in nature, can develop practical skills providing opportunities for learners to as well as understand the relevance of learning in real-world contexts. This approach can engage learners to be more active, creative, and responsible in their learning process.

The use of educational technology is also one of the innovations that can be

integrated into the concept of deschooling. Technology can provide broader and flexible access to education, allowing learning to happen outside the physical boundaries of a school. By utilizing digital platforms, technological tools, and online resources, the learning process can take place independently, collaboratively, and connect with various sources of information.

Finally, community-based learning can also be an important component in the concept of deschooling. By involving the community in the learning process, both as a source of knowledge, partners, and a place to learn, it can create a learning environment that is more inclusive and relevant to the needs of the local community. This approach can encourage the creation of a more democratic and participatory learning network, in accordance with the spirit of deschooling initiated by Illich.

CONCLUSION

This study has analyzed and compared Ivan Illich's concept of "deschooling" and Ki Hajar Dewantara's educational thought, as well as identified its implications for the development of the education system in Indonesia. The findings show that despite differences in approaches, both figures voiced criticism of the formal education system which is considered incapable of meeting the needs and aspirations of the community. Illich with the concept of "deschooling" offers the complete elimination of the formal school system, while Ki Hajar Dewantara with the concept of the Tri Center of Education and the

Among System, seeks to integrate various educational environments. Nonetheless, these two ideas have similarities in the spirit of empowering individuals and communities in the learning process.

Further research can examine more deeply the practical implementation of Illich and Ki Hajar Dewantara's thought, as well as evaluate its impact on the education system in Indonesia. In addition, a critical analysis of the obstacles and challenges in adapting these ideas also needs to be carried out, in order to obtain an educational model that is more in line with the local context.

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